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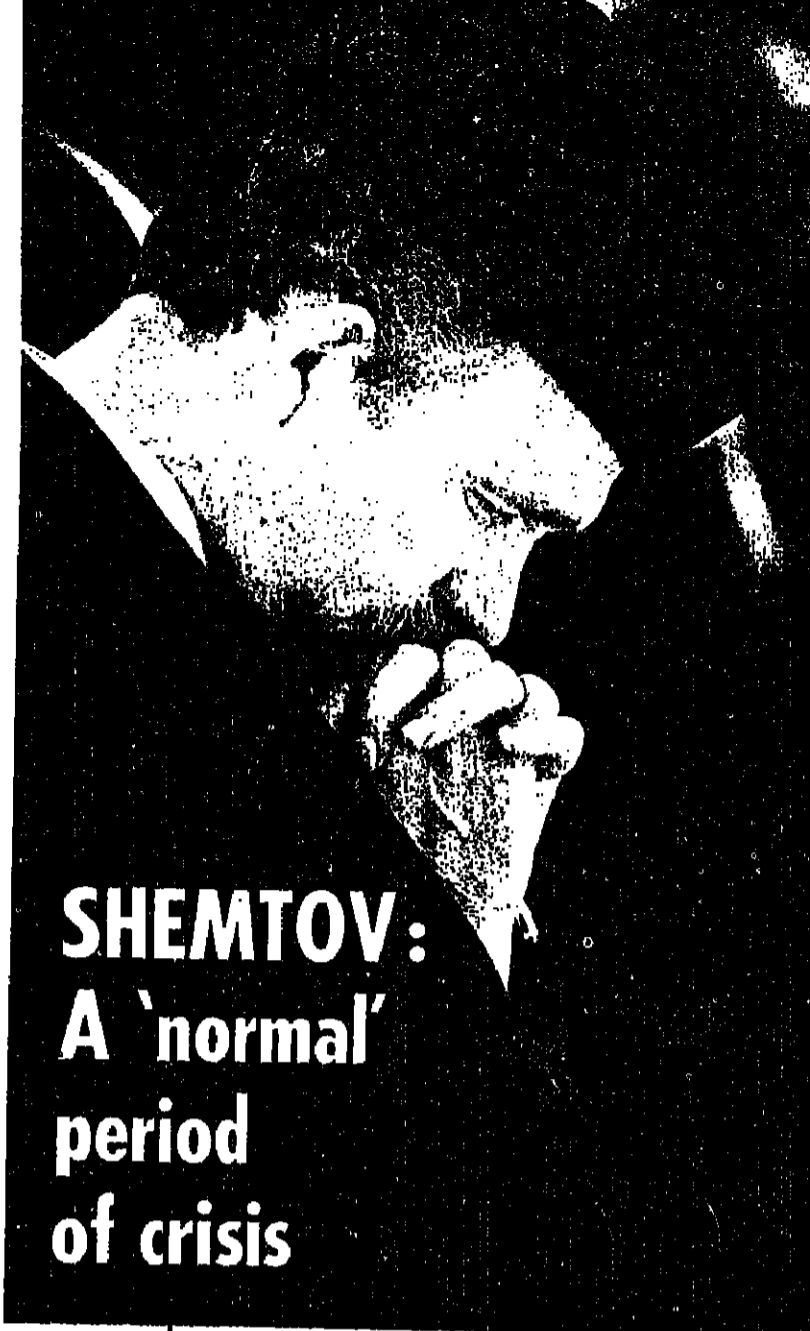
Duty free sales and service for new immigrants and returning residents



FRIDAY, MARCH 17, 1972

Hair is the fashion everywhere. (Werner Braun)

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SHEMTOV: A 'normal' period of crisis

(Rubinger)

The recent meeting of Soviet immigrant doctors was important as a "forum for plain speaking," comments Health Minister VICTOR SHEMTOV. He added that many of the complaints were already being remedied.

"THE fact is that the doctors from the Soviet Union have now entered the 'normal crisis' period undergone by immigrants from any country," says Health Minister Victor Shemtov. "The doctors from Germany faced it in the thirties, and so did those who came subsequently from other countries. Each large aliya brought with it a large number of doctors."

The Minister points out that fully 85 per cent of the country's present 7,000 doctors came to Israel as immigrants, "so we do have considerable experience in absorbing them."

The "normal crisis" arises, he explains, when the newcomers come up against certain aspects of Israeli reality which they cannot comprehend, and the invariable tendency is to draw automatic analogies with similar aspects of life in their countries of origin.

The Minister concedes that there are some specific difficulties that immigrants from the U.S.S.R. must overcome. They are less tolerant than other newcomers in accepting the inevitability of a period of adjustment, because in the Soviet Union qualified or simply able-bodied persons need not wait before being assigned to a job. "One doctor complained to me that he had not been placed although he had been in the country for all of two weeks!" Mr. Shemtov recalls.

"It is also true that other large aliya brought the parents along with the doctors, while for the present we are mostly skimming off the intellectual surface of Soviet Jewry."

Misunderstandings

Referring to the Tel Aviv conference of immigrant doctors from the Soviet Union, at which he listened to numerous complaints of Israeli absorption procedures, Mr. Shemtov says that the two-day meeting, "although a series of monologues, was important as a forum for plain speaking." But he points out that the 30-odd speakers represented largely those who have not

yet found suitable employment. Their complaints were for the most part legitimate, but they referred to situations already in process of being remedied, or else stemmed from pure misunderstanding.

One woman doctor complained bitterly that a colleague whose six-month trial period was extended for another six months was told at the end of a year that he was not suitable for the job. She claimed that first extending his employment then terminating it "had made a moral invalid of the man." In fact, one or two probationary six-month periods before tenure is granted is normal practice in Israel, fully endorsed by the Histadrut.

The Health Minister said there is nothing wrong with the work of Soviet doctors. As in other countries, it varies from top-notch to mediocre. It is not true that Soviet specialists are required to undergo "examinations" before being recognized as such. The purpose of asking them to do a preliminary stint in a hospital is to ensure that they eventually get placed correctly in Israeli conditions, which are different from those in the U.S.S.R. The differences concern systems of work, technology and methodology, as well as professional terminology, which in the U.S.S.R. is in Latin.

Improved absorption programmes will considerably reduce the time an immigrant doctor must spend in adapting himself to local conditions. Whereas formerly he had first to learn Hebrew, then undergo a qualification test, and finally master the necessary amount of English, doctors will in future be concentrated at absorption centres near hospitals or clinics. Their schedule will call for work at the medical institution in the morning, Hebrew language study in the afternoon and English in the evening. "An intense schedule, but they are ready for it," Mr. Shemtov added.

Mr. Shemtov recalled the big-name professors of the German immigration of the 'thir-

ties, including the late Dr. Haim Shein, who treated patients in the evening after a full day's work as agricultural labourers. "Fortunately, there is no longer any need for this," he said, "but a number of Soviet doctors must be prepared to re-train. Gynaecologists, for example, could re-qualify to become general practitioners, pathologists or radiologists, the government financing the training."

Dentists not equipped to open private practices could within a year be turned into anaesthetists. Plans are also afoot to establish a dental prophylaxis service for school children, something which is sadly lacking in Israel. The possibility is also being studied in conjunction with the Histadrut of setting up dental co-operatives. Moreover, a number of larger kibbutzim are anxious to maintain a full-time dental in their clinics.

The Minister said that "exaggerated" demands by Soviet doctors had come to his notice, nor had there been an instance of one of them declining a job in an out-of-the-way locality.

He dismissed reports that fears among Israeli medical students that the immigrants may leave them no openings. Israel provided posts for 1,000 doctors in 1968, 450 in 1969, and 636 in 1970. The country's three medical faculties are this year graduating no more than 180 doctors, with another ten finishing their studies abroad. On the other hand, an additional 6,000 hospital beds will be available within five years. About 1,000 of these, at the Rambam Hospital in Haifa and in Safed, will be completed this year.

"No less than 30 per cent of our 7,000 doctors are of pensionable age and above," Mr. Shemtov emphasizes, "and many of them hold more than one post. Many of those employed in clinics have to treat a hundred patients a day—hardly a satisfactory situation. These facts should put an end to fears about employment opportunities."

GEORGE LEON

Immigrant doctor

(Continued from previous page)

and what is being done on their behalf. Most of his free time is spent writing postcards, and he and his wife mail an average of about 300 a month to the U.S.S.R. Dr. Mendelson, whose mother and four sisters have remained in the Soviet Union, waited three years for his exit visa. When it was finally issued, he was given three days to pack and leave for Israel. A graduate of the Leningrad Medical Academy, as a general practitioner with emphasis on cardiology, he also worked in the toxicology branch of the military academy, which put him on the "secret" list as being engaged in classified work.

Shortly after applying for an exit permit he lost two jobs, and was declared insane on the complaint of some patients that he had "moistened undressed women." He was released after facing an investigation commission with an apology that the complaint had apparently referred to "someone else of the same name, but different initials."

What prompted his release? "I can't really say. One never knows their real motivations. But the fact that two of the commission's members had once been my classmates may have had something to do with it."

Dr. Mendelson came to Israel determined to do pioneering work. Assigned to the Tiberias absorption centre, he found that workers about finding suitable

work interfered with his ulpan studies. He volunteered for work in the clinic of the local hospital with a view to learning Israeli methods, and was soon taken on as a part-time doctor.

"I did a four-hour shift, during which I received as many as 70 patients," he recalls. "This means treating something like 150 in a full day's work. He is convinced that assembly-line therapeutics benefit neither the patient nor the doctor."

How does this compare with the U.S.S.R.? "It's different in different parts of the country, of course, but in Leningrad a doctor would never see more than 50 patients a day," he says.

Studying English

Dr. Mendelson has very definite views about the shortcomings of absorption methods in Israel. But he also thinks Soviet doctors intending to come here could do more for themselves while still in Russia. For example, they could concentrate on the study of English, rather than Hebrew, which they will learn here in any case. The plain fact is that a doctor can start working here without knowing Hebrew, but he needs English in order to deal with medications and read medical literature. The Israeli *aganim* should also include an English course (a matter which the Absorption Ministry is taking up).

He is certain that no Soviet physician need go without work as a doctor although it may be necessary to re-qualify. Absorption officials should be trained to do their job far better, with greater understanding of the problems and concerns of immi-

grants. Absorption programmes for doctors should also include courses in Israeli pharmacology, medical terminology, and a stint in a hospital, as well as facilities for re-training.

Many Soviet doctors are narrow specialists, for example in gynaecology and other fields where Israel already has a surplus. "But re-training can be done on the job, in hospitals, where they can quickly qualify as general practitioners," he believes.

On the other hand, he is certain that the attitude towards newly-arrived specialists is needlessly harsh. This has resulted in a refusal to recognize the competence of even highly qualified men, including directors of departments and entire institutes—until they "prove" themselves in a hospital. "The difficulty here is moral, not financial," he insists.

Capital needed

The position of dentists and stomatologists—specialists in diseases of the mouth—is particularly difficult. Employees of the state in the Soviet Union, they are not only cowed by learning that here, but lack the capital to equip dental clinics. At the Tel Aviv conference, stomatologists also complained bitterly at being listed as "dentists" in Israel.

Dr. Mendelson also thinks the Jewish Agency was ill-advised to discontinue loans to doctors for cars. It would take a car, and a doctor years to put aside enough for a car, and this seriously affects the scope of a doctor's work. Why then, in view of all these



Dr. Mendelson, his wife and infant son in their 2 1/2 room apartment at Ashdot Ya'acov. Their first-born son is three years old.

formidable difficulties, do not more of his colleagues follow his example and apply for work at a kibbutz? "They come here with a hatred for any collective enterprise," he replies, "and they are sure a kibbutz is similar to a *kolkhoz*. But in fact there isn't the slightest resemblance. *Kolkhoz* workers in the Soviet Union live in poverty. They are uncultured, without the right to make decisions, and uncertain of their future. They work willingly only on their plots of land. In contrast, kibbutzniks are highly cultured people in a fully democratic society, and enjoy excellent living conditions."

"You know," adds Dr. Mendelson, "it's a great fallacy that the Soviet Union produces only Communists. The system produces the greatest industrialists and materialists there are. And this includes the Jews, many of whom think they will prosper in Israel. What many people are missing is that there are two prerequisites for this: a talent for private enterprise and some capital. Many of them have neither."

Cracks in the coalition

THERE are signs that the coalition is beginning to crumble at the edges. This time it is not merely that party strategists are beginning to glance ahead to the elections in the autumn of next year. Too much can happen before then to start planning now. Several genuine issues are developing that have lain quiet for a long time and can be examined more freely because the Canal has been quiet for 20 months. There are good prospects that it will continue to be quiet at least until after President Nixon has been to Moscow, until after the U.S. elections, with little likelihood of major clashes until after the clouds and uncertain weather of the winter after that leaves time for the wars of the Jews again.



Ben-Aharon: No split, but...

THE primary strain is inside the Labour agglomerate itself. Mr. Ben-Aharon, powerful Secretary-General of the powerful Histadrut comes and goes in the Knesset, sits on his party's front bench and holds fast to an unpretentious manner but it would be idle to pretend that he and the Prime Minister and the Finance Minister and the party secretary-general can still huddle together in a corner over glasses of tea and quickly agree on the nation's immediate future to the full satisfaction of at least those present at the conversation. Even today, there is probably not much difference in the respective views of the role the Histadrut should play in the country, as held by Mrs. Meir and by Mr. Ben-Aharon. But Mrs. Meir would like national and public, i.e. party, control of wages policies, and she has not got it.

Mr. Ben-Aharon made it clear as soon as he took over that he believes the trades union's central organisation has no hope of regaining control of its membership and their wage demands, as well as other matters, unless they feel its policies are independent of the control of a party that has other interests to consider as well, even if it is a "Labour" movement. It is a natural conflict that has caused split personalities in labour governments everywhere. There is no illusion that Mr. Ben-Aharon could, if he would order every category of workers to accept the official offer of a modest increase, and call a halt to strikes. He could make things worse, presumably, by telling his membership to go ahead and demand anything they want, with his blessing. But he cannot really do much to restrain wage demands, especially if he also tries to press for some improvement in the position of those who are worst off.

Mr. Ben-Aharon's complaints against "Davar" provide an accurate picture of the tensions. Nominally, "Davar" is a Histadrut paper, but in fact it has long since become the Labour Party's paper, with all trends and views represented, more or less. This is illuminating for the student of Labour Party affairs, but often confusing for the ordinary reader. There can be no open split between the party and the Histadrut, for they represent substantially the same people. When things get tough there is talk that Mr. Ben-Aharon will not find himself re-appointed, but he could make that difficult. There is a challenge from inside the party.

SOMETHING in the nature of an ideological conflict is also developing with younger members of Mapam, who are coming out openly against any permanent settlement in occupied areas. In the first year or so after the Six Day War, when the first hopes of a quick peace had faded

away, their elders argued anxiously that we should withdraw, at least partially, commit ourselves to some gesture, in the hope of obtaining peace. Nobody argues any longer that one-sided unconditional withdrawal will promote anything but the danger of attack. Where left-wing Mapam once sought to promote co-existence and integration to the point of canvassing for young Arab kibbutz members, never with much success, they would now prefer to avoid the mingling taking place between pre-1967 Israel and the occupied areas. It is supposedly right-wing Defence Minister Dayan who pushes for a maximum of co-existence and the development of joint interests that could guarantee the peace for the future.

These are not yet splits in the party structure, but they are differences that go deep enough to make party discipline difficult on controversial issues. Mr. Gideon Hausner (Independent Liberals) is not trying to split Labour in seeking to present his civil marriage bill, but he knows that while there are conflicts inside the Alignment he can count on wider and warmer support. His bill is a mini-bill, for modest increase, and calls for marriage only to those whom the Rabbinate will not marry on *halachic* grounds and not to any young couple which is not religious and dislikes the idea of a religious ceremony. It is difficult to see what would be gained (except a change of name in an identity card, which can also be obtained by application).

The children of an unmarried couple are not subject to any discrimination in Israel law or in *halacha* and certainly not in Israeli society, and are Jews if the mother is Jewish, and not recognized as Jews if the mother is not Jewish. The latter form of discrimination, as far as the Rabbinate is concerned, would still apply to them if their parents were married under Mr. Hausner's bill. Children of persons banned from marriage by the Rabbinate as *mamzerim* (offspring of adulterous unions) would become *mamzerim* in their turn. If we offered this western alternative to people progressive in the Rabbinate we might look better to students of human and civil rights, but in fact little would have changed.

Civil marriages can now be contracted in Cyprus, and who knows how soon they may again be available to Israelis in Beirut, where couples of different religions or with other disabilities could find relief? On the other



By Lea Ben-Dor



Mrs. Meir: Small but significant differences

hand there was strong feeling that something must be done by the Rabbinate to make marriage possible for *mamzerim* and if there were enough public pressure, a way would be found, as a way was found for the Bene Israel to marry other Jews.

It is the essential nature of *halacha* to discover ways out of intolerable difficulties. But once there is second-class marriage for second-class people there will be no need and no pressure to restore their full rights and their alleged disabilities will be passed on. Mrs. Meir is sharply opposed to any kind of civil marriage at the present time, mainly on the grounds that it will encourage mixed marriages. But if it has yet to be proved that the absence of civil marriage causes people to change the way they choose to live their lives. The bill has no prospect of becoming law, and Mr. Hausner may only intend to frighten the Rabbinate into greater moderation with its e-Shelk and elsewhere, which he is reluctant to do in 1969.

Mr. Arzi (Alignment-Mapam) take no for an answer.

THE foreign affairs debate has dragged on and on, after an unexpectedly sharp statement by Foreign Minister Eban. Like many members of his party he has come a long way since 1967, and is willing to commit himself to our need to remain in Sharm el-Sheikh and elsewhere, which he is reluctant to do in 1969.

Mr. Arzi (Alignment-Mapam) ment to the plan.

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Egypt and the Arab world

An old debate renewed

PRESIDENT Sadat has just visited conservative Saudi Arabia and Kuwait for talks with their rulers on "pooling Arab resources." As soon as he was back in Cairo, he took part in the swearing-in ceremony of the Presidential Council of the Egyptian-Libyan-Syrian Federation of "revolutionary" republics and inaugurated the "Federal Parliament."

On the face of it, Egypt thus appears to be as much the pivot of inter-Arab activity as before. But closer analysis reveals that deeper currents are at work that call into question what Egyptians describe as their country's "centricity in the Arab world."

Beneath the surface flurry of politicians coming and going, Egypt is increasingly isolated within the Arab world — more so than at any time since the establishment of the Arab League in 1945. Not a single Arab state is at present fully backing Egyptian policies. Of her federal partners, Syria is reserved and cautious, unwilling to back any Egyptian policy unless and until it is clearly successful; Libya is critical, often scathingly, if obliquely, so. As an illustration: Libya denounces Iraq's intention of concluding a treaty of friendship with the Soviet Union as a return to the old policies of "foreign pacts." Every Arab understands that the barbs are directed against Egypt, which has already concluded such a treaty. Difference between the three parties apparently prevented Sadat from making his scheduled speech before the "Federal Parliament." Sudan, a candidate for membership of the Federation and for many years Egypt's most faithful camp-follower is busy with the problem of her southern region and has not recovered from the shock of what Numeiri regarded as Egyptian duplicity over the Communist, or rather Communist-inspired, coup in July, 1971. The fact that Sadat's visit to Khartoum, scheduled to take place just before his trip to Jeddah, had to be delayed, is indicative of the present state of affairs.

So much for the Arab states regarded as closest to Egypt. The open hostility between Egypt on the one hand and Jordan and Iraq on the other is too well known to need elaboration. Saudi Arabia's attitude is more complex: she differs emphatically from Egypt over policy towards the Soviet Union and over the "political solution" to the Arab-Israeli conflict, but sides with her over policy towards fedayeen organizations. Other Arab countries are at best indifferent: the North African states concern themselves with the problems of their particular region; those along the Persian Gulf and in southern Arabia, with theirs. The Democratic Republic of Yemen (i.e. South Yemen) inasmuch as it looks beyond its local concerns, makes it clear that it views Egypt's regime as *petit bourgeois* and lacking in revolutionary spirit.

But this state of isolation is, in turn, an indication of a deeper *malaise* over the entire question of Egypt's place in the Arab world and her self-identification as Arab rather than Egyptian.

Egypt was a relative latecomer to the idea of pan-Arab nationalism. In the twenties and thirties, there was a great debate in Egyptian intellectual and political circles over the question of Egyptian v. Arab identification. A group of so-called "Pharaonists" argued the existence of a specifically Egyptian collective personality with its own culture, different from that of, say, Syria or Iraq. Their opponents held that Islamic-Arab culture and nationalism were identical all over the Middle East. From the beginning of the forties, the debate seemed to have decided in favour of the pan-Arab school of thought. Egypt's decision to join the Arab League and, three years later, to take part in the war against nascent Israel was regarded as the first application of the new political concepts to the realm of practical politics.

It remained for Nasser to proclaim Egypt's central place in what he termed "the Arab circle," to claim leadership of all the Arab peoples for her and to launch her on a policy of activism in the Arab world. The debate seemed closed; Egypt has chosen her road.

Doubts begin

It is an ironic sidelight of history that the formal tenets of this policy were laid down in the Egyptian National Charter, drawn up in 1962, at a time when the first germinal doubts had already been sown: in 1961, the Egyptian-Syrian union had broken up, causing a great deal of heart-searching.

Nevertheless, up to the Six Day War, and particularly on its very eve, Nasser's republic (from whose official name the word "Egypt" had been deleted, to be restored only after his death) remained true to the "Arab destiny."

After the war — gradually at first, with greater momentum later on — there was a new emphasis on a line of "Egypt first." This was fed by earlier events which, now, in retrospect, took on greater significance: the disastrous union with Syria and the senseless war in Yemen. In South Yemen, Egypt had backed FLOSY, one of the two underground movements which aspired to power after independence, only to see the other (the NLF) take over in 1967 and

Not a single Arab state — not even her federation partners — is fully backing Egyptian policy, and Egypt is more withdrawn from the Arab world than at any time since 1945, when the Arab League was founded, writes DANIEL DISHON, Senior Research Associate at Tel Aviv University's Shiloah Centre for Middle Eastern and African studies and Editor of the 'Middle East Review.'



King Faisal and Sadat: some areas of agreement, and some basic differences.

steer the country on an anti-Egyptian course, thus vitiating Nasser's entire policy for the Arabian Peninsula and the Persian Gulf.

The new trend was reinforced by the Six Day War itself: by the fact that — so the Egyptians felt — Syria had dragged them into war and then refused to do anything. (One remembers Radio Cairo's *cri de coeur* on the second day of the war: "Brothers in Syria — advance across the borders!"). It was also much influenced by the fact that after 1967, "occupied territory" no longer denoted only the part of Palestine forming the State of Israel, but suddenly included Egypt's own soil.

Other things happened to strengthen the "Egypt first" trend:

- During the war of attrition, Egypt stood alone; her attempts to enlist active military support by means of the "Eastern Command" (Syria-Jordan-Iraq) failed completely.
- When Egypt ended the war of attrition in August, 1970, those who had refused to help her criticized her bitterly for the cease-fire.
- The fedayeen organizations, which owed so much to Nasser's support, turned against him. Demonstrating in Amman in August, 1970, they carried a banner reading "Nasser — a coward." Such personal attacks were not repeated, but even the single instance rankled.

Heykal's question

It was during this period that "Al-Ahram's" Mohammed Hassanein Heykal asked whether it was Egypt's duty to liberate Palestine for the Palestinians and whether the question of Egypt's "centricity" in Arab affairs should not be reconsidered.

After Nasser's death in September, 1970, another significant development took place. The "debunking" of Nasserism, the belated disillusionment with the achievements of the Nasser period — or the lack of them — led many Egyptians to understand, apparently for the first time, that there was an inherent contradiction between progress and development within Egypt and a forward Arab policy. A Lebanese journalist who conducted a private opinion poll among writers and professional people in Cairo in the spring of 1971 summed up his impressions by saying that many of his interlocutors believed that Egypt would not achieve progress until and unless she dissociated herself from the Arab world in general, and from the Palestinians in particular.

Another facet of Egypt's turning inwards has to do with the Soviets. The problems created by the Russian presence in Egypt (as distinct from the ties and the influence which exist in most Arab countries)



President Sadat, standing, with allies Hafez al-Assad and Mu'ammer al-Gaddafi, kneeling, during visit to Damascus' Omayyad Mosque last summer.

are not understood let alone shared by other Arab states. In addition, Egypt's present factual isolation reinforces Egyptian isolationism.

However, these developments should not cause us to ignore the continued pull of Arab self-identification. Ideas, sentiments and political ties fostered over three or more decades do not die away within a year or two. Egyptians have come to regard themselves as the spokesmen and representatives of Arabism on the international scene, as leaders of a bloc commanding the votes of 18 Arab League states at the U.N. To lose their retinue would appear like turning Egypt back into a provincial entity, a country satisfied to live on a reduced scale. Moreover, Sadat's regime has to contend with the typical problems of a successor regime: it can hardly choose to present itself as a diminished edition of its predecessor, and giving up the extra dimension of all-Arab leadership would mean just that.

Strategic needs

More important: the existence of the Arab-Israeli conflict causes Egypt to seek the cooperation of other Arab countries. As long as Sadat considers war (whether limited or total), he needs the added strategic depth of Libya and Sudan and must attempt to create a "second front" on Israel's northern and or eastern borders. This is where the dilemma is sharpest.

Egypt could opt for a separate settlement; this would be more realistic, more feasible, and might possibly earn Egypt better terms; but it would mean that Egypt would come to be regarded as a traitor to the Arab cause and would lose her chances for Arab leadership for a long time. The sharp criticism by Syria and Jordan of the partial Suez Canal solution scheme has given Egypt a taste of what to expect in case she were to make a separate settlement.

Alternatively, she might opt for a collective settlement in which her territorial and other claims would be dealt with simultaneously with those of Syria and Jordan. This would underpin Egyptian leadership of the Arab camp — but it would make a settlement much more difficult, if not impossible, to attain.

To sum up: we are witnessing the reopening for debate in Egypt of a question which, until a few years ago, seemed to have been decided once and for all. The place of Egyptians in the Arab world, whether they are to identify themselves as Egyptians or as part of the great Arab nation, is in the balance again. There is no saying how long it will hang in the balance or which way the scales will eventually turn.

RECENT strikes of law students at the Hebrew University and Tel Aviv University came as no surprise to observers aware of the deep-seated malaise in legal education. The strikes are symptomatic of fundamental problems, not only of law schools, but of the legal profession and of higher education — problems which must be faced.

Many of the issues which surfaced in the strikers' demands had been cogently analyzed in a number of articles describing legal education in Israel — published over the past eight years — which went unheeded by law school administrators and senior faculty. In 1964, Prof. Joseph Laufer of the University of Buffalo Law School, after a year at the Hebrew University, wrote a detailed critique, as applicable today as then. Prof. Avigdor Levontin prepared a similar analysis that same year. In 1967, a law professor who is now a leading Israel law school administrator prepared a report, unpublished, but widely circulated among his colleagues, which described the programme at the Hebrew University Law School as one that "stifles initiative and encourages mediocrity."

Increased numbers have made the problem more acute. The number of law students has risen, and there are now 2,000 of them — about one for each 1,500 Israelis, perhaps the highest density of law students per population in the world (the U.S., by contrast, has about 1 to 4,000), in a country which already has the highest density of lawyers in the world. An annual increment of 400-500 new, poorly trained lawyers must lower standards, already none too high.

What can be done is a more complex problem. Law students fear—with a measure of justification — that some Bar leaders and law school administrators contemplate draconian approaches like falling out large numbers of students.

Primitive system

But radical pruning of the student body is hardly an answer if the basic system of law school education is rigid and parochial, as is contended.

The Hebrew University Law Faculty is the oldest of Israel's three law schools. There are no special requirements for admission other than high school matriculation. Many students have not the discipline required for law study — and the law school does next to nothing to demand or inculcate such habits.

One instructor, a Harvard Law School graduate with teaching experience, describes Israel high school students as "iron-fisted." "Their experience is that they passively listen to lessons. Memorize. Recite the answer by heart. Regurgitate the answer at an examination, and graduate. Thinking is positively discouraged. When they get to law school, they do not have the intellectual background which comes with a college education. They have no idea how to do independent work. They don't know how to use a library or do research. They look for the answer the teacher wants, rather than seeking how to analyze a problem, to ask the correct questions and see the variant issues. And the law school reinforces these bad habits."

One graduate assistant said: "Lectures should have been abolished years ago. The professors have given the same lectures for years. The students don't attend. Why should they? The lectures come in a dull, monotonous way. In some classes of 300 students, you can count the number in attendance on your fingers and toes. If you can read, you don't need to listen. Lecturers say that's not teaching. It's an insult to the students' intelligence."

Another instructor describes the lecture system as "a method whereby information is transmitted from the professor's notes to the student's notes without going through the head of either."

The latter criticism seems too generous. The Hebrew University's student association publishes lec-

tures in neatly lithographed paperbacks, in many faculties. The published class notes make it unnecessary to attend lectures — except when it is rumored that an attendance check will be made. The professor often cooperates by checking the booklet.

Students who attend class occasionally, notice almost no variation from the text in the actual lectures. The notes constitute a kind of textbook; since exams are based on them, the law library is rarely used.

Terrible bore

Many students oppose the lecture-notes-memorizing system, and the strikers demanded its elimination.

But some others like things the way they are. A second year student who opposed the strike said: "It's a fantastic system because I don't have to do anything. Of course school is a terrible bore, so I don't go to lectures and work instead. But after four years, I will graduate and when I get my licence I can earn some money."

Israel's law schools need a professional approach

By LEONARD SCHROETER

Lectures are sometimes defended on the ground that the student must learn a vast body of information, but it is not clear why this must come from lectures when paperbacks are available. Modern legal education utilizes the "case method" and problem-solving techniques, which assume that the student can read and do research. The teacher's role is to assist the student critically to analyze decisions; the reason for legislation; the conflicting interests of competing parties and social groups; the multiple issues arising in the conflict situations with which the law deals and the varied options available in seeking conflict resolution. The Hebrew University law students are denied with mind-stretching opportunities.

The lectures given by senior professors are supplemented by *targumim* (exercises) presided over by junior faculty members, to offer the student an opportunity for discussion and teacher contact. (Professors are largely unavailable to the students, being absorbed in their research, writing, advice to government, judicial or practice pursuits). The *targumim* are supposed to be small, intimate groups where issues can be probed in depth with full student participation, but many now have 50-70 in a class — hardly an intimate learning experience. Some instructors and graduate assistants valiantly try to maintain interest by use of case or problem-solving methods, but the pressures of class size and the hope of academic advancement interbreed, causing them to fall back on what amounts to the lecture system.

Dedicated instructors

These junior faculty members — who are not really faculty but employees, excluded from decision-making — can advance only by doing research and by publishing, amassing additional degrees and ignoring student needs. Still, a great many students far prefer the *targumim*.

The number of required courses and class hours per week is staggering. It is rationalized by the philosophy that the purpose of legal education is to stuff a maximum amount of information into students. And there is plenty of information to stuff in a strange assortment of courses, which is only in part justified by the Israeli legal system's unique amal-

gam of Turkish, British and Jewish law, with a superimposed common law and code systems.

Roman law, a required first year course, is jokingly said to be compulsory because it is the specialty of a former dean and veteran professor.

Elementary basis

Moreover, since the law student has not been exposed to a basic college-level education (having spent those years in the army) he must take elementary courses in government, the social sciences and English — a language in which most of his reading and case law background appears.

On the other hand, torts and contracts, two of the most basic law courses, are taught in one year as the "law of obligations." Efforts to secure courses in trial practice, law office management, or the drafting of documents (all fields in which the Israeli practitioner is notably weak) are treated with scorn because they are "trade school subjects," beneath the dignity of the legal the-

oretical of the senior faculty. The striking students demanded they be taught something to equip them for practice. They concede, however, that the faculty had little experience in such practical matters.

This conflict is one of the root causes of law school inadequacy. The function of legal education has been perceived as the training of *mishpatanim* (jurists), and not lawyers — even though the vast majority of graduates go into practice. Consequently, courses are highly theoretical, geared to teaching students that law is a logical and intact system of philosophic rules bearing little relationship to people and their problems. But the life of the law, in Holmes' famous words is experience, not logic, and the good student soon becomes cynical as he sees that in reality lawyers, government officials and judges manipulate the rules; that judges have choices and options; that in life connections may be more important than statute, and that it is the way the law functions — the process of the law — which must be understood.

* * *

MOST law students and "junior faculty" are pessimistic about the future of legal education in Israel — unless there is wholesale replacement of entrenched senior law faculties. Some others believe the existence of three law schools creates some wholesome competition, which may elevate standards.

Tel Aviv reforms

The Tel Aviv University Law School has been in existence as a full faculty since 1965. It has instituted some reforms, with higher (some say harsher) standards in terms of reading requirements; more available electives; the faint beginnings of practice courses; added seminars. Its catalogue announces: "As far as teaching methods are concerned, the academic staff has become more and more oriented toward the American practice. *Ex cathedra* lecturing has given way to increased resort to class discussions, based on compilations of source materials and on work prepared by the students themselves."

But it has 1,000 students; its "reforms" have been introduced on the premise that the aim of the faculty is to produce competent jurists... well versed in the rules of positive law... in keeping with the time-honored concept that the study of law is part of a general liberal education, not designed exclusively for those who intend to enter legal practice"; the senior faculty remains busy with everything except its students, and the expressed discontent of its student body does not sound dissimilar to the grievances of their colleagues in Jerusalem.

Bar-Ilan University Law School, now in its second year, remains the best hope of demonstrating that new approaches can raise the quality of legal education. The first-year class has been limited to about 40 students; the entire student body is approximately 70, with a faculty of eight, five of whom have experience in legal teaching in the U.S. Its dean, Ar-

nold Enker, feels that students come from secondary schools unable to write or do research, and that there must be intensive immediate emphasis on the use of source materials and legal writing. By the second year there are court and legal brief-writing experiences. Case and problem-solving methods are used, rather than lectures. There are admission criteria, including interviews. Most agree that the fledgling lawyer — after five or six years of rudimentary knowledge could be acquired in a few months.

Clearly, the stage system is not well-grounded practical experience. Most agree that the fledgling lawyer — after five or six years of boredom, lectures, and running errands — is poorly equipped to take charge of the serious affairs of his client — assuming he finally gets one.

He has had no experience in intensive legal research; none in careful brief writing; none in "moot court" (simulated trial and advocacy experience); none in the law review found at all U.S. law schools; none in developing negotiating skills; none in careful trial preparation, including witness interviews, preparation of direct and cross examination — none in all the skills and

knowledge that make for a good lawyer. Israeli judges complain that lawyers are unprepared; that they don't do research — trial briefs or careful memoranda on motion practice are unheard of, and appellate briefs are infrequent and shoddy. But where is such work to be learned?

Graduate school

Dean Enker admits that frustrations have been greater than anticipated. The basic problem, he feels, is that law school is viewed in Israel as an undergraduate school, and that the educational background, and experience, of the entering students does not enable them to handle the intellectual discipline of legal training.

In the U.S., law schools attract the top students; in Israel, the natural sciences draw the elite. Societal attitudes toward law are negative, and this is reflected in applicants to law school. Similarly, high school education favors science discipline, with social studies and the humanities treated as academic stepchildren.

Dean Enker has strongly urged that the law school become a graduate, professional school, with some undergraduate requirement. Such a basic reform would require the participation of all three law schools and the support of the Bar Association. So far, reception has been cool. It is argued that after three years in the Army, you can't expect young Israelis to attend undergraduate school and then law school. But as Dean Enker notes, including the two years of *stage*, the student already spends five to six years. If he had an original two- or three-year education, taking social studies, theoretical courses, English and other subjects that presently clutter up and over-extend the law school curriculum, those who would then qualify by proper entrance standards could spend three years in first-class professional education, with a smaller, higher level student body and a teaching faculty committed to legal education.

Dean Enker doubts that *stage* would be needed if legal education includes (as it should) clinical experience such as legal aid. The availability of mature graduate students to assist the dis-advantaged in asserting their legal rights would give the student valuable experience in preparing cases, interviewing clients and doing research; it would also perform a valuable public service. It would be part of a long overdue process — helping the law student, and ultimately the legal profession, to understand that law is a *life* profession.

Leonard Schroeter, a civil rights lawyer in the U.S. who immigrated to Israel two years ago, has served as guest lecturer at the University of Washington, New York University and Columbia University. He studied law, and received LL.B. and J.D. degrees at Harvard, and an M.A. at the University of Chicago.

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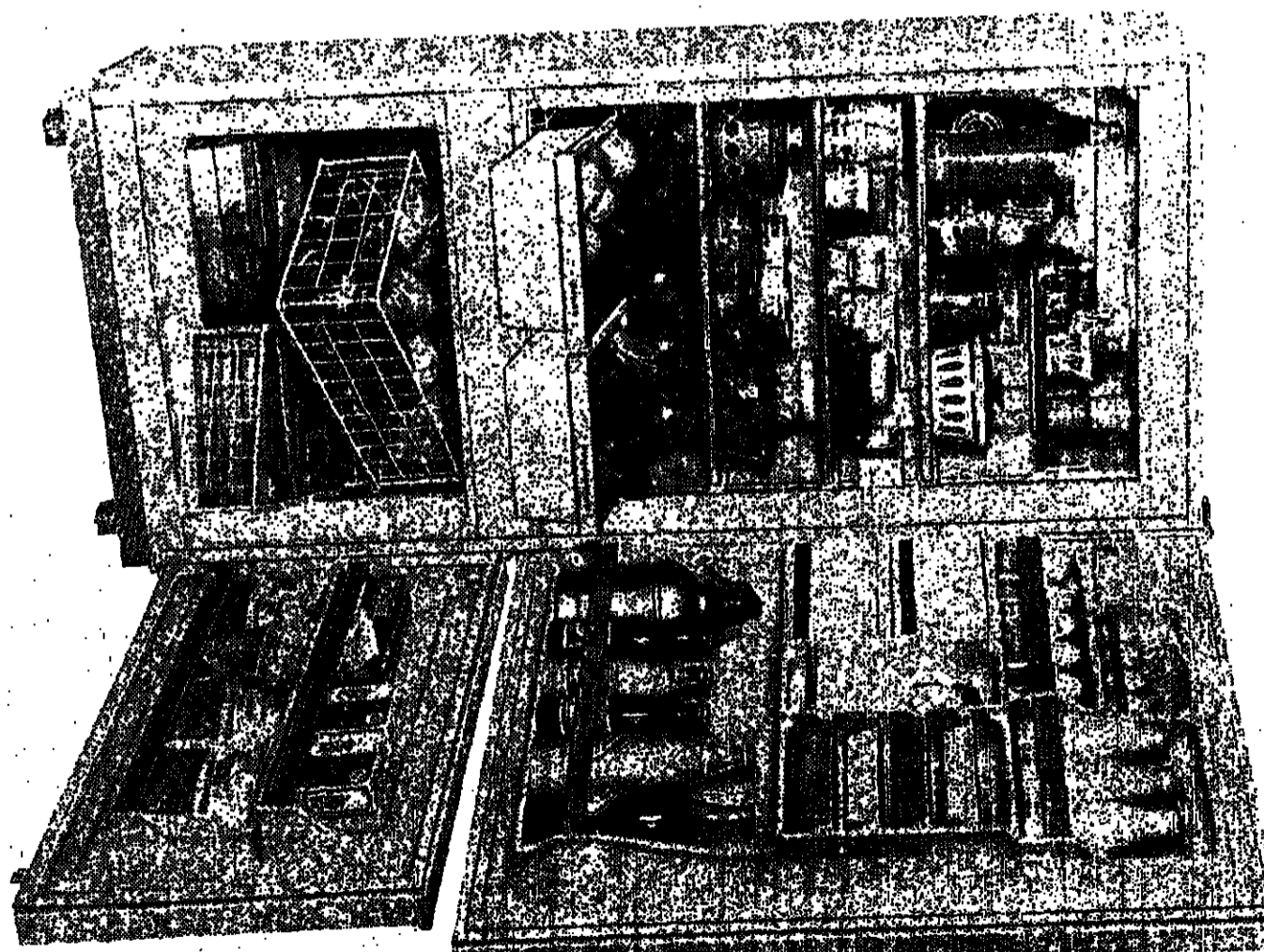
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PAGE TEN

THE JERUSALEM POST MAGAZINE

The propagandist battle — sense and nonsense

ONE hears and reads a great deal about the incompetence of the Foreign Ministry in presenting Israel's case to the world at large. The failure of foreign opinion to understand our predicament, it is assumed, must be due to a failure of our representatives in communicating Israel's position persuasively and widely enough to counteract Arab propaganda. The Arabs, on the other hand, are credited with waging widespread, clever, and persuasive campaigns for public sympathy, whose successes are apparent in every expression of hostility or indifference to Israel.

This view, it seems to me, is based on unrealistic expectations about what propaganda and public relations in general can hope to achieve. Those who are involved in a conflict, and are deeply convinced of the justice of their position, find it hard to understand why neutral observers are not always sympathetic. Any evidence of hostility causes deep pain, and there is a natural feeling that any rational person would see the justice of the Israeli position if he only heard it properly explained.

The very existence of Arab propaganda activity is seen not only as a challenge, but as a defeat in itself. The enemy is assumed to possess a frightening capacity for clever public relations, and is in fact credited, on the propaganda front, with all the subtlety, forethought and efficiency he is assumed to lack on the military front. From this it is only a short step to explaining all hostility to Israel as a result of the inadequate, bungling inefficiency of Israeli propaganda compared with the smoothness of the Arab propaganda machine.

It is interesting to note that similar complaints and unrealistic expectations can be heard on the Arab side: that the Arab propaganda effort is obviously weak and misguided, since so few see eye-to-eye with the Arabs; that the Jews are extremely clever in misleading public opinion with their slick propaganda.

Obviously a great part of the dissatisfaction on both sides is subjective, stemming from the frustration of not being universally loved. On the whole, though, I would argue that Arabs have more legitimate grounds for grievance in this area than Israelis. In the first place, Israeli pessimism about foreign opinion is misplaced. Behind the dramatic and widespread expressions of hostility, opinion polls in Western European countries and the U.S. have repeatedly confirmed that the public there, inasmuch as they have views on the Middle East, are much more sympathetic to Israel than to the Arab position.

Exaggerated fears
Furthermore, fears of "losing" the youth (including the Jewish youth) and the academic community have been, to say the least, exaggerated—in the three universities with which I have been associated, pro-Israel activities by a ratio of at least ten to one (not that either is very important). By and large, this sympathy is not attributable to Israeli efforts, any more than lack of sympathy is due to the efficiency of Arab propaganda. It is due to a number of factors, among them the automatic and heartwarming sympathy and help of nearly all American Jewry (for which inadequate recognition is given by Israel).

The point is that most Israeli discussions of "propaganda" are based on a totally erroneous conception of what public opinion is, how it is formed, and what its role is in influencing policy. The truth is, putting it bluntly, that most people's opinions on the Middle East are marginal, that the success of any and all information services in influencing these opinions is at best marginal, and that in turn, the influence of these opinions on policy is only marginal.

The general public in a country such as the U.S. cares little and knows less about the Middle East. The general apathy and ignorance in any country is breathtaking, and often is not fully appreciated until one gets beyond the confines of the university or the government office. As Madison Avenue demonstrated long ago, the only way to reach a significant percentage of the American public is by reducing one's message to the crudest emotional, gut level, barren of all intellectual content. Few political issues can be presented this way, and certainly Israeli propagandists cannot expect to rush in where Madison Avenue fears to tread.

Like a sleeping dinosaur, the general public can only be aroused by repeated blows with a club—and as far as the Middle East is concerned, nothing short of a full-scale war would do the job. Most of the general public could with difficulty find Israel on the map, and their knowledge is likely to be limited to the fact that someone there wears an eyepatch. To the extent that they have sympathy, it is mildly pro-Israel, but not because of any intellectual understanding of the situation. Pro-Israel sympathy comes from vague feelings that Israel is Western while the Arabs are not, that Israelis are outnumbered, or that they are against the Communists, or something equally primitive.

When they talk about public influence on policy, political scientists generally refer to that part of the population—usually estimated at 5-10 per cent—that actually reads about public issues, follows policy debates, forms judgments, and possibly tries to influence policy. This is the "attentive public," the local opinion leaders whose views are often taken as the expression of "public opinion" but who can by no means be identified with the general public. To a great extent the "attentive public" takes its cue from the media, and from the smaller "policy elite" (one per cent, or less of the population) that actually has a direct role or influence in formulating policy. A well-guided propaganda effort, therefore, should focus on

these two targets, where persuasion may actually have a chance of changing opinions. The matter, Israeli representatives stand this and, to judge from contact with them, seem to have well covered (all four Chicago daily papers are at least mildly pro-Israel).

Black nationalists
Most of the attentive public, as indicated, share a mildly favorable predisposition, which is probably based on the feelings current among the general public, but on a somewhat more sophisticated level. In any event, the views on the Middle East are a function of their general world view as educated Americans, and not of whatever propaganda they may read. People, in general, react to the Middle East as it relates to what really concerns them, and not as though they were a *tabula rasa* on which Arab and Israeli propagandists can write whatever they choose.

This explains why American black nationalists (a small minority of U.S. blacks, incidentally, and always will be hostile to Israel: they see the world radically, with Israelis as whites and Arabs as blacks, and no amount of Israeli public relations genius will ever change that. Fortunately, these sorts of conceptions, for most of the U.S. "attentive public," work in Israel's favour: Israel is a "bastion of democracy" against Communism; the Jews are a people who suffered enough.

In communicating with anyone it is at some point essential to make contact with the listener's world-view and thus present the Arab-Israeli conflict in a framework that is both understandable to him and favourable to Israel. Needless to say, this means that the issues actually at stake, and so important to us, may be totally irrelevant. It also means that one must remember, in phrasing one's arguments, that different audiences have different world-views and will respond in different ways.

Like speakers with whom I have debated, sometimes have difficulty in understanding this, especially in Western countries such as the U.S., where the culture is so foreign to them (more so than to Israelis). Once, for example, before a group of conservative Indiana businessmen and civic leaders, my Palestinian opponent repeatedly tried to score points by citing the support of Communist China for his side. By the time he was through, the audience was solidly pro-Israel. On the other hand, there are Arab propagandists who do know how to address an American audience very efficiently.

One final illusion is the belief in the magical power of words, or at least the right words. There seems to be a feeling that the right arguments are not being heard.

Both the "policy-elite" and the propagandists trying to influence them are so familiar with each other's wares that the arguments could almost be referred to by number to save time. Words, in whatever formulation, do not have a magic impact on the first place, were an expression of one's own world-view rather than a response to persuasion. Propagandists can, at best, match their arguments to the mood of the moment, at least to counter the opposition (and one can remember, painful as this may be, that in West-

INTEGRATION AND EDUCATION



THE gap between the well-to-do Jews, — mostly of European origin — and the "Orientals" — children of immigrants from the Middle East countries and the Moslem areas of North Africa — is probably Israel's most pressing social problem today.

Without a central planning system, aimed at fostering the whole process of social-educational integration, the gap will never be closed. Any social planning has to take three separate processes into consideration: reduction of the social-educational gap; improvement of the economic situation of the Orientals; and creating closer contact between the groups.

The seeds of today's social gap were sown as early as the 1930s. Long before the establishment of the State, an elite, highly selective education system existed here. The children of the Ashkenazim went from elementary schools to secondary schools and universities, while the children of oriental descent went to the *cibuta* and other religious schools, dropping out at an early age to earn a living.

Socially, the Orientals lived in slum areas, where the educational institutions that did exist were generally of a very low standard, lacking adequate facilities and good teachers. Although the wealthy areas were often physically close to the poor ones, they remained psychologically far removed. This geographical-ethnic situation still troubles today's educators.

Israel never adopted any intentional policy of educational segregation but it developed naturally, aided by three factors: the policy of registration, the housing policy and the natural process of social filtration.

The State Education Law of 1963, states that "...each pupil should be registered in a state educational institution or a state

religious school located in his neighbourhood." This led to the emergence of homogeneous communal concentrated with elementary schools attended mainly by the children of the newcomers. Even in mixed settlements, separate schools were built for the newcomers. All this increased the segregation of underprivileged and well-to-do.

The third factor, social filtration, was a gradual process. In those towns where European and Oriental Jews lived together, the period of adjustment, left in search of better work and housing places within the newcomer settlements and the consequent uprooting of children from their schools had an adverse impact on the education system.

In the early 1960s, the dangers inherent in the social gap could be seen clearly. The late Zaiman Aranne, then Minister of Education and Culture, said in the Knesset: "It is extremely serious that this poor education tends to be identified with certain communal classifications. As a result, the social danger parallels an educational danger, and a combination of the two could result in a very serious social crisis."

When the dangers were realized, tremendous efforts went into improving the education of children in disadvantaged areas. However, one grave matter was overlooked: this assistance was centered in the secondary schools, and so those children who were in need of help did not get it — they had already "dropped out."

At the high-school level, experiments were made in the establishment of comprehensive schools. The comprehensive school was designed to absorb "all the children living in one registered area, without regard to social class and educational level." However, despite all the goodwill, the planners and administrators did not succeed in bringing together children from different backgrounds. The schools remained segregated.

The Prawer Committee, appointed by Education Minister Aranne in 1963, recommended the addition of a compulsory school year, and the establishment of middle schools to cover the initial phase of comprehensive education. A special *ad hoc* parliamentary committee set up soon afterwards recommended that the areas of registration of elementary schools

in cities, villages and municipalities should be examined anew in order to hasten the integration of children from different communities and social classes. Based on these recommendations a plan for these recommendations was formulated. Two kinds of regional registration areas were decided upon: a local registration area for elementary school enrolment (grades 1 to 6) and a new complex named the "educational quarter," which was to include several registration areas with the intention of bringing children from different social backgrounds together in the middle-school.

Those responsible for the zoning were charged with checking up on the demographic composition of each settlement and collecting information on the standards of achievement of each educational institution feeding pupils into the quarter's middle school. The middle schools were also planned to consist of children from different neighbourhoods. Thus the "educational quarter" became a workshop of social integration.

At the beginning of the 1971-72 academic year, there were 94 middle schools comprising 30,000 pupils. The planned encounter between the sixth-grade pupils from good schools and those from under-privileged schools aroused a great deal of discussion among educators, sociologists, psychologists — and parents.

Parents from well-to-do areas were often opposed to the idea of integration, and troubled about the achievement of their own children. Some parents even appealed to the Supreme Court for an order against the Ministry of Education and the heads of the municipalities responsible for carrying out the reform.

Social inequality
The High Court of Justice stated that "it is an established policy to raise the level of education to the utmost and to accelerate the process of social integration of Oriental and other communities. This court cannot ignore these practical, realistic reasons, and we cannot forget that the educational reform may be a very important means of preventing the sad events which have occurred in the recent past against a background of social inequality."

The religious apprehensive of the reform plan. It fears that the establishment of junior high schools will harm the yeshiva high schools — and their fears may have some foundation. Recently, fifth to eighth grades have been added to *yeshivot* in several areas. These classes accept boys from outside the local region, who are assured of entrance to the *yeshiva* high schools, but the underprivileged, mainly children of Oriental communities, are left behind.

Selective religious junior high schools are to be built by several *yeshivot* of repute throughout the country, and they plan to attract

students from other areas, in accordance with the parliamentary committee's recommendations — to the dissatisfaction of many local religious school administrators, who fear that the best middle schools will move to these new schools. There is also some ground for the fear that many boys will go to these "Tora study centres" in order to avoid an integrated school. Some people claim that the public high school will be left with a record of low achievement, a refuge for those not accepted in the religious boarding high schools.

The special nature of the settlement movements, the kibbutz and moshav, which wish to preserve their distinct way of life, also hinders integration. The kibbutz movement is willing to open its schools to pupils from a non-kibbutz background, on condition that under-privileged schools from underprivileged areas are also planned to consist of children from different neighbourhoods.

There have been several other arguments against integration. One prominent university professor has pointed out that it will undoubtedly lead to lowering standards of the more able pupils. However, even if we have to sacrifice the academic achievement of the better students, social integration should still be our main goal. In fact, it was because of the separation which existed in our education system in the past that the academic standard dropped, since the pupils who lived in a disadvantaged area, although often of high natural ability, had no chance of developing their potentialities.

The education reform planners, aware of this problem, introduced the academic grouping system, whereby classes were divided according to different academic levels in the integration system. Perhaps one of the most positive aspects of the process of integration is to be found in the Haifa experiment in integration carried out with children of the Reali School and some from Wadi Salib. The Reali teachers' report stated that "The pupils of the middle schools have been integrated in selective classes, have been well absorbed socially, and except for a few cases, there is no problem of social separation."

Nevertheless, the Ministry is by no means satisfied with the extent of integration at Reali, and will press for the enrollment of a larger number of pupils from downtown Haifa. One argument voiced against the reform plan is that it will destroy Israel's multi-ethnic character. But while encouraging Oriental immigrants to preserve some of their unique and socially desirable values... such as extended-family solidarity, respect for learned elders and appreciation of religious traditions... the primary responsibility of the educational authorities is to accelerate the process of education and social integration. This is the best way of raising a generation of citizens whose hallmark is unity in diversity.

Without a central planning system, aimed at fostering the whole process of social-educational integration, the gap will never be closed. Any social planning has to take three separate processes into consideration: reduction of the social-educational gap; improvement of the economic situation of the Orientals; and creating closer contact between the groups.

The seeds of today's social gap were sown as early as the 1930s. Long before the establishment of the State, an elite, highly selective education system existed here. The children of the Ashkenazim went from elementary schools to secondary schools and universities, while the children of oriental descent went to the *cibuta* and other religious schools, dropping out at an early age to earn a living.

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INFORMATION

(Continued from page 10)

ern countries both sides have equal freedom to operate).

This does not mean that there is no room for improvement. The first and most obvious improvement might simply be an increase in budget and manpower. In Chicago, Israel's information programme is handled by three full-time representatives, who are responsible for a 13-state area stretching from North Dakota to Ohio. I have been deeply impressed by the dedication and capability displayed by all the Israeli representatives I have met, but they are spread far too thinly.

The number of official Arab representatives is no greater, but there are, in this same 13-state area, dozens of Arab immigrants — mostly academics — who func-

tion unforgoingly as part-time propagandists and who are increasingly adept in communicating with the American public. To some extent this is offset by Israeli sympathy, but if the improvement of public relations is such a burning need, the first order of business is obviously to reinforce the small corps of competent and astute representatives currently carrying out a demanding, and unfortunately, thankless task.

Expectations must, however, be trimmed to match reality. Both the problems and the successes should be put in a better perspective so that public morale in Israel does not suffer a severe jolt at every indication that someone, somewhere, does not love us with all his heart. And personally, I am no longer willing to tolerate criticism of Israeli diplomatic representatives that is based on a total misconception of what propaganda is all about.

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Life again triumphs over literature

The mainstream novel in our century has turned its back on the story — and the space, and the hopefulness, that good stories need: the epic balance, that to "they wept long and bitterly for their comrades" is always added, "and then prepared a meal and slept till morning" has come to be felt by the adult sensibility as unreal, deluding, selfish thinking. But the appetite for story remains...

The wife, Eliseeva, is a lecturer in literature at Tel Aviv University, Dr. Tal-Blumfeld for you. More, or more obviously, than Shuka, she is a tool for Megged, wielded by him in order, among other things, to a) make fun of literature (turning); b) to a little exercise in contemporary novel-writing; c) show b's shortcomings; d) pose the art-versus-life question and with a rueful shrug; e) tell the story of a woman at the crossroads of middle age.

As a matter of fact, it looks as though Megged had planned Eliseeva as Shuka's antithesis: Shuka standing for life, Eliseeva for art — at the furthest remove, or rather, not art itself but its dissection, which beyond a certain point loses all contact with the real thing, will even attempt to ignore its existence. At the start of the novel, Eliseeva is almost a figure of fun, exaggerated to the point of absurdity, who condemns Megged and the novel that contains her by what Megged has mockingly — and perhaps in self-defence — chosen for the novel's motto:

"The realistic novel, based on an chronological, cause-and-effect narrative, has nothing more to say. It is a poor man's literature. Anyone attempting to go back today to the Flaubert or Tolstoy manner — out of ignorance, naivete, or incompetence — will turn his writing from an 'imitation of reality' into an imitation of literature."

Dr. Eliseeva Tal-Blumfeld

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Dr. Eliseeva Tal-Blumfeld

Her own condition

Megged positively enjoys ascribing that kind of imperial dictum to Eliseeva. The condition humans she says, is what interests her in literature, using the expression not only as if she hardly knew what it meant, but as if the condition humans were nothing to do with to be a burden, as Shuka puts it, her, with her own condition. When Eliseeva talks shop she is purporting to be the academic literary crowd, spouting the academic jargon for all she is worth, the foreign words the better. Soon enough, though, and perhaps despite himself, his Eliseeva begins to run away with her Megged, becoming more human in the process. Maybe he began to feel a sneaking sympathy for her and her condition — maybe he was just incapable of keeping it up, spending all that good time and art on a fool; maybe, too, he suddenly realized what he could do with her if he gave her a few attacks of least capable of a nesty, made her at least capable of enough detachment for a little self-mockery, and used that for a weapon against herself. Whatever the case, we soon find that nearly every time we would laugh at Dr. Tal-Blumfeld, Eliseeva forestalls us and laughs, wryly, at herself.

An average Israeli

Shuka's symptoms are aggravated by a daughter and a mother. His widowed mother is marrying again ("life is short" is the idea again at her age, too), and whereas up to now he could still run to her when things got too much for him, at in her comforting kitchen for a little tea and a little gossip and be, somehow, a child again, her marrying puts an end to that: it is her final withdrawal. At the other end of the generation line is his adolescent daughter, growing through Megged, rather happily, look his little revenge upon her by trap-up, and she, too, is withdrawing. So there he stands, Yehoshua Tal, deprived of support from either side, an average Israeli, and an average male whose one last consolation, whose one remaining faithful girl to his ear. And Megged is very good at Shuka-and-his-car-the-ri-know what he is talking about — and stroking and worrying, the is for him to shut up and take a shameful embarrassment at the sight of her in the garage, hoisted up and her underside showing.

Eliseeva not only puts up an artificial barrier between art and life, but unlike Shuka, she is also incapable of seeing art in life. Whereas Eliseeva tries to make "literature" out of life, Megged has made Shuka, in a way, his literature by introducing a novel within his novel, and making Shuka live it out. The novel within the novel is one of Megged's ways of "nouveau" in short, he is an innocent, much too old-fashioned a character to belong in any modern novel, as even his wife will admit in a weak moment, since, of course, he has reflected in the novel that contains



Aharon Megged — a 'straight' novel

ka's daughter and her boyfriend is an example. Coming towards the end of the novel, it serves several purposes: it is a summing up; it is a note of hope, a single, shining interpolation of youth into all this middle-aged mess, and very beautiful as such; it is, finally, a brilliant piece of comment upon the entire situation, and a little gem in its own right.

The novel has its weaknesses, for it has not turned out quite as planned, and its afterthoughts show at the seams. And that, perhaps, is the final, ironical triumph of life over literature.

Up-to-date Israel geography

GEOGRAPHY OF ISRAEL by Efraim Orni and Elisha Efrat. 3rd revised edition. Jerusalem, Israel Universities Press. 551 pp.

Reviewed by H.E. Blumenthal

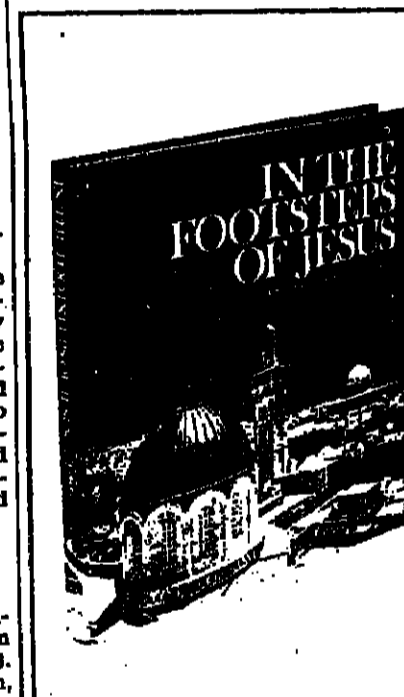
THIS standard work has been re-written by Efraim Orni from the Hebrew edition, which is already a kind of classic. This new English edition also takes into account changes in the political-economic and demographic changes since the Six Day War. For example, it includes a detailed description of the Sinai Peninsula and also chapters treating the history and human geography of Sinai, the Gaza Strip, Judea-Samaria and the Golan.

The fifth part of the book, "The Economy and Its Foundation," is by far the most impressive and richly illustrated. We learn how Israel continues to try and broaden its base by land reclamation, soil amelioration, terracing and drainage, and also by new scientific methods of intensive cropping. Water resources, both surface and underground, are used here more fully than anywhere else in the world (see our experiments in sea-water desalination and production of artificial rain).

All potential mineral resources are intensively explored, hence the development of the chemical industry which relies largely on non-metallic minerals such as potash and phosphate. Finally, initiative and technological know-how help to create many new branches in agriculture, industry, commerce and communication and to develop productive services such as tourism and recreation.

Thomas Mann letters

Persons possessing hitherto unpublished letters from Thomas Mann are asked to send photostats to S. Fischer Verlag, 6 Frankfurt/Main, P.O.B. 2488, West Germany, or the Thomas Mann Archives, CH-8001 Zurich, Switzerland, who are preparing a catalogue of Mann's letters. Costs will be defrayed by the above.



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VAN LEER DISCUSSIONS IN RUSSIAN

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In Russian: "THE SOCIAL AND POLITICAL STRUCTURE OF ISRAEL"

Chairman: Judge DAVID BARTEV

Sunday, March 19, 1972 at 8.30 p.m.

VAN LEER SYMPOSIA ON CURRENT EVENTS

Prof. HERBERT GOLDMOWER, Department of Philosophy, University of Michigan

SYMPOSIUM FOR GLOBAL SURVIVAL

HUGHENBERG, FULLER AND PAOLO SOLERI, Chairman: FELIX DANIEL, Archdiocese

Sunday, March 26, 1972 at 8.30 p.m.

at Rehov Sabatinsky, Jerusalem. The public is invited.

Suffering the tortures of his clan

Milovan Djilas' novel of his native Montenegro

"THE Revolution," Milovan Djilas wrote in "Land without Justice," his autobiography. "I gave me everything — except what I had identically expected from it." And what had he expected? Montenegro by birth and Serb by emphatic choice, Djilas learned early the price one may have to pay for one's beliefs: as a young member of the outlawed Communist Party, as a partisan leader during the German occupation of Yugoslavia, emerging figure in Tito's government, only to end up out of favour and in prison because of his critical political writings. "So it has always been here: our fights to achieve sacred dreams, and plunders and lays waste along the way — to live in misery, in pain and death, but in one's thoughts to travel far."

His thoughts having already traversed a broad spectrum of topic and theory, Djilas' mind now — in this novel — reaches back to his origins, his people, to that geographical oddity, that land without justice, Montenegro.

One who values a man's courage and a nation's freedom will recognize in the history of Montenegro, in the dating and suffering of its people, generation after generation, a certain parallel to the history of the Jewish People. From the 15th to the 19th centuries, the Montenegrins were the sole people in the Balkans who were never wholly subjugated by an outside power. Even when, in the mid-19th century, the Ottoman Empire did succeed in imposing its rule over what is now Yugoslavia, the Montenegrins doggedly kept up both passive and guerrilla resistance against the Turkish authorities. The cost of freedom was to continue to be great, not alone because men must pay for it with their blood, but also because men differ over what freedom is.

Several levels of action

Djilas chooses this period in his homeland's history as the pivot for his novel, and he plots the action on several levels. Told from seven points of view, the book is a series of intimate glimpses into the lives of individuals separated by age, background, and outlook. It is also the story of two families in crisis: Montenegro, torn between the double demands of tradition and burgeoning nationalism; the other, transplanted Turks, straining to preserve their values and way of life amid the crumbling of their empire. And it is a chronicle that depicts the struggle of the Serbs for independence, and, more broadly, the ideological and psychological nature of oppressor and oppressed.

What unifies these separate strands, what gives the novel both literary thrust and practical relevance, is the theme of man facing changing imperatives — "Everything has its measure. But men and measures change. What was true yesterday is not so today, and is still less so tomorrow." The nature of honour and virtue are not constant, not even necessarily for the same individual. The quest for humanity and justice must often be inhumane and unjust.

"Happiness and peace lie in love and forgiveness, yet faith and progress lie in hatred and war... It cannot be otherwise — love and hatred, forgiveness and vengeance."

This relentless dialectic dominates the novel from its very first pages. Anto, the leader of the Radak clan, is taken away to prison by order of the local Turkish administrator for something vaguely termed questioning. The aged Montenegro, who will involve torture; and that he will be asked to inform on fellow-clansmen who are plotting a rebellion. Aware that to talk would

be a form of murder and yet to keep silent would mean suicide, Anto looks for guidance to the past, to his heroic ancestors whose legacy of suffering he must now share.

"As with everything else pertaining to his clan... their tortures were his, too. They could be neither mitigated nor lessened; they could only purify, show the way to the unattainable. The clan had existed since time out of mind, and even beyond time, whereas individuals were born and died." Anto realizes that for him there can be no life outside the clan, so he must be prepared to die for its sake. His crisis of doubt and fear passes, only to serve as a firm ground for his more sacred nature of the clan. He is finally ransomed and returns to his people, physically broken but spiritually invincible.

Traditions and reality

But for his oldest son, Grgur, Anto's imprisonment punctuates the handwriting on the wall: the status quo is no longer tenable; Turkish tyranny must be overthrown and everything that sustained it, including the clan system, must be destroyed. "Between the past and the future," Grgur's restlessness is not to be denied. He is not at all in the Radak way of life; the clan's traditions and beliefs clash with his view of reality. But for all that, he is no nihilist; he still maintains a certain loyalty to the clan; and when he reluctantly assumes its leadership in his father's absence, he does so with the determination to defend it to the death.

Less overtly rebellious than his brother Grgur, less reflective and less passionate, Akan is yet more dedicated to the idea of revolution as a cause and guiding principle. There is no question for him of divided loyalties — when a member of the clan is suspected of being unhesitatingly murders him. Neither the clan nor Grgur's sense of duty toward it is comprehensible to him; he believes that to listen for some higher calling is to lose the name of action. In some respects, Akan is the classic revolutionary of the second rank, the individual who is neither ideologue nor idealist, but who has stripped himself of all thoughts and purposes except those connected with the Cause.

The youngest of the brothers is also the one with the keenest sensibilities. Rade is a poet of physical and human nature; through his personal typically alive, and the emotional contours of the Radak family take more definite form. Like Grgur he is a rebel against clan tradition, and like Akan he is an ardent supporter of Serb nationalism, but unlike either he focuses on the world of sensation and immediate contact. From his romantic point of view, the laws of emotion are higher than those of the clan, and the action stage of revolution seems hazily remote; what is most important for him is the timeless moment of shared love —

"Whoever is forced to choose between passion and conscience, between eternity and existence, has already chosen suffering in this world. I have chosen you, my son... In you I stifle my conscience. We are linked by existence, by faith, and by faith in existence!"

The rest of the Radaks differ among themselves, not only in personality or in respect to the question of revolt, but in ways increasingly inexplicable as also why men lived, loved, hated, and multiplied. "Disension has furrowed too deeply among them, and neither the unyielding will of their patriarch

effective scenes in the book, like Anto's first moments in prison, are obviously drawn from Djilas' own experience — his bias is too blatant, and perhaps his artistic range too limited, to allow the characters from the "other side" to come alive. The Turks are all one-dimensionally crude, cruel, and stupid; given the value and intelligence of every Serb to whom we are introduced, it is difficult to understand how the Ottoman Empire survived at all.

But to announce that "Under the Colors" fails as a novel is like calling the Tower of Pisa defective architecture — their faults do not necessarily detract from the value of the work, and it is in fact their slant that interests us in both. For a book by Djilas almost incidentally stands on its own merits — the author himself is the salient subject.

We may well wonder why Djilas, the veteran critic and theorist, undertook to write a novel in the first place. It is not that he has withdrawn from the political battlefield, because he remains outspoken in his views on the state of Yugoslavia, the Soviet Union and East-West relations. Indeed, only three years ago, he published a critical study of Communism in operation, "The Unperfect Society: Beyond the New Class." And yet we are not hearing the same warrior who in 1955 condemned the "new class" of Communist leaders as power-hungry bureaucrats. This is a Djilas who, while continuing to call himself a "reformer" of Communism (and not a rebel against it), now declares "We're moving to the death of all isms" (in a recent interview with Cyrus Sulzberger). "Marxism is outdated," he goes on to say, because "the human being and modern society are too complicated to be adjusted to Hegelian dialectics."

Djilas has apparently shifted from a telescopic to a microscopic approach, from a focus on generalized schemes for people en masse to individual problems and individual solutions. During nine years in prison

nor their passionate attachment to the land can prevent the dissolution of the clan. Akan's faction leaves for the Montenegrin warfront when a critical moment arises for the insurgents, and his two brothers follow him. The Turks complete the clan's demise by raising the Radak homestead after their departure.

Once "under the colours," the glory and glamour of revolution quickly fade, and even its goals slip out of sight. The commanders of both sides exhort their men to preserve human uprightness, the image of God in man, but humane considerations are the first casualty of the fighting.

Stojan Radak, from whose viewpoint the battle scenes are described, nearly faints the first time he kills a man, but eventually he will lop off the head of a former friend without flinching. He loses all sense of his own personality and purpose; he forgets about his family and clan; he feels nothing but a "lust for killing and maiming."

And yet, Stojan does not cease to be a man. He may have lost the battle, his homeland, many relatives and many more illusions, but his humanity remains. He and the surviving Montenegrins gather their families and prepare for a future that promises constant hunger and fear, united only by the compassion that comes of shared suffering, and sustained only by the human will to endure.

"The dead walked alongside the living, and reality and tradition were fused in tears. In the midst of the invisible, nonexistent heavens rose a huge black sun, and rivers of blood flowed up the hillsides."

DJILAS, philosopher, rebel and political martyr, has become a symbol of our times, and thus we would like to admire everything he produces. But whereas the work of a writer-symbol like Solzhenitsyn can support all the enormities of his fiction, at any rate — cannot. As if he had just completed a course in "How to Write a Novel," he seems preoccupied with balancing elements — situations and psyches — so that a passionate scene is awkwardly followed by a tract-like passage, and characters are moved about like pieces on a chess board. And while it is certainly no defect for an author to be engaged — in fact, the most

ON ANY MAJOR APPLIANCE local or imported

THE JERUSALEM POST MAGAZINE — LITERARY PAGE

FRIDAY, MARCH 17, 1972

(between 1956 and 1960), he had to have turned inward upon himself. As his Anto muses:

"...this was a sudden inclusion from the world, from the clan and his family, from his lot until then, from everything but himself. It was now as if he had been separated by himself, and saw himself now as all the weaknesses and frailties, the fears and doubts that he had scarcely suspected."

Believe me, old boy, great actors always play leading parts, that's why they're great. If you over see Sir Laurence Olivier in the Brothers Karamazov play anything but a broiler or a Karamazov, you may change your view. Until then your motto should be: "There are no small parts, except those tailored for small-time actors."

Naturally, you should carefully select the kind of parts you undertake to play. Never, but never, act the part of a young, handsome, honest and rich man, in his addition — this makes it too ridiculous for words — is head-over-heels in love. A part like that spells sudden death, and an actor who plays night after night in a miserable hit is in danger of starving. Everybody gets rich from a hit: the theatre, the playwright, the municipality — everybody, that is, except you, the actor who is chained to his monthly salary.

Therefore, young actor, strive to appear only in bombs which got rave reviews. This is the ideal arrangement: to be praised by the critics and then disappear quickly from the posters. In this connection, we warmly recommend contemporary plays dealing with the lack of communication between man and man. They ensure tremendous artistic achievement, but also plenty of free evenings for side jobs.

It is also desirable, young man, that you should appear often in classical plays in verse translated with stunning virtuosity by famous poets. These plays always have a part or two which is not written in rhyme, and if you succeed in grabbing one of them, you'll be the only actor on stage whose lines can be understood.

To start with, also try to do a lot of Brecht, because your pallid acting will be interpreted by the experts as perfect characterization. But for goodness sake, stay away from any original play whose author is still alive, because chances are that you won't succeed in "putting some life into those shadowy, cardboard characters." An original play is a sort of domestic clash between the playwright and his reviewers, they've got to come to an arrangement between themselves, and they don't need you for that.

So much for the play. Now about the part.

Stanislavsky once said: "There are no small parts, only small-time actors." Maybe, it's a good idea to repeat this adage from time to time. All the same take my advice: only play big parts, huge parts, parts with lots and lots of lines. That's the main thing — lots of talk, if possible alone on stage, or with the others just listening raptly to you

Words. You ought to learn to read between the lines, young man. Before you start reading the play — naturally, only those scenes in which you appear — take a well-sharpened red pencil and draw circles around your own part. When you've done that count the lines and check whether there are enough of them to support your monologue. Don't forget that no less an authority than Comrade Lenin made the remark that quantity affects quality. If you have to choose between a big but trashy,

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FRIDAY, MARCH 17, 1972

to be a Yemenite tea-carrier. An old pickpocket is also excellent. A sad-eyed pecker is absolutely out of this world. But don't you ever be a normal, happy, healthy person unless you have definite masochistic tendencies.



Officer: Is that all? Mary: Since you asked, my man, I'll tell you that I know she is but a tool.

Officer: What? Mary: Goodbye, go in peace good officer.

Officer: And what shall I tell the Queen, madam?

Mary: (Rises to her full height, proudly) To Elizabeth of England, Give my sisterly blessing. I pray that she forgive the in-

the first to take a bow. Lots of brackets, lots of applause. Naturally, you ought to remember that most of the time you aren't alone on stage and this is most unfortunate. Instead, you are hemmed in by masses of other actors thirsty for applause, who may very well draw the audience's attention away from you. Therefore, endeavour to play in productions with few characters. If ever you are offered a two-character play, don't even bother to read it, grab it.

The part makes or breaks the actor, believe me, young man. It is therefore small wonder that once the repertory committee decides on a play, a gigantic struggle starts between the actors and the management which distributes those fat, questionable and bracket-studded parts quite indiscriminately. In this situation the best advice is of no help whatsoever: here all depends on your personal valour, Mediterranean blackmailing power and hysterics-proneness. For a good part, wage all-out war against the management, ring up the director at midnight, burst into tears, be violent, cough until you're blue in the face, bring a letter from your psychoanalyst, — but don't accept a small part, — surrender to the management, fight it. Now I come to think of it, why shouldn't you be in management yourself?

Got the idea now? Never be an officer, young man, always be Mary Queen of Scots. Let Stanislavsky play the officer, therefore, no questions on stage: And remember, the fellows who play parts sans brackets are always

Arranged by Nathan Goldstein by arrangement with "Mark" * * *

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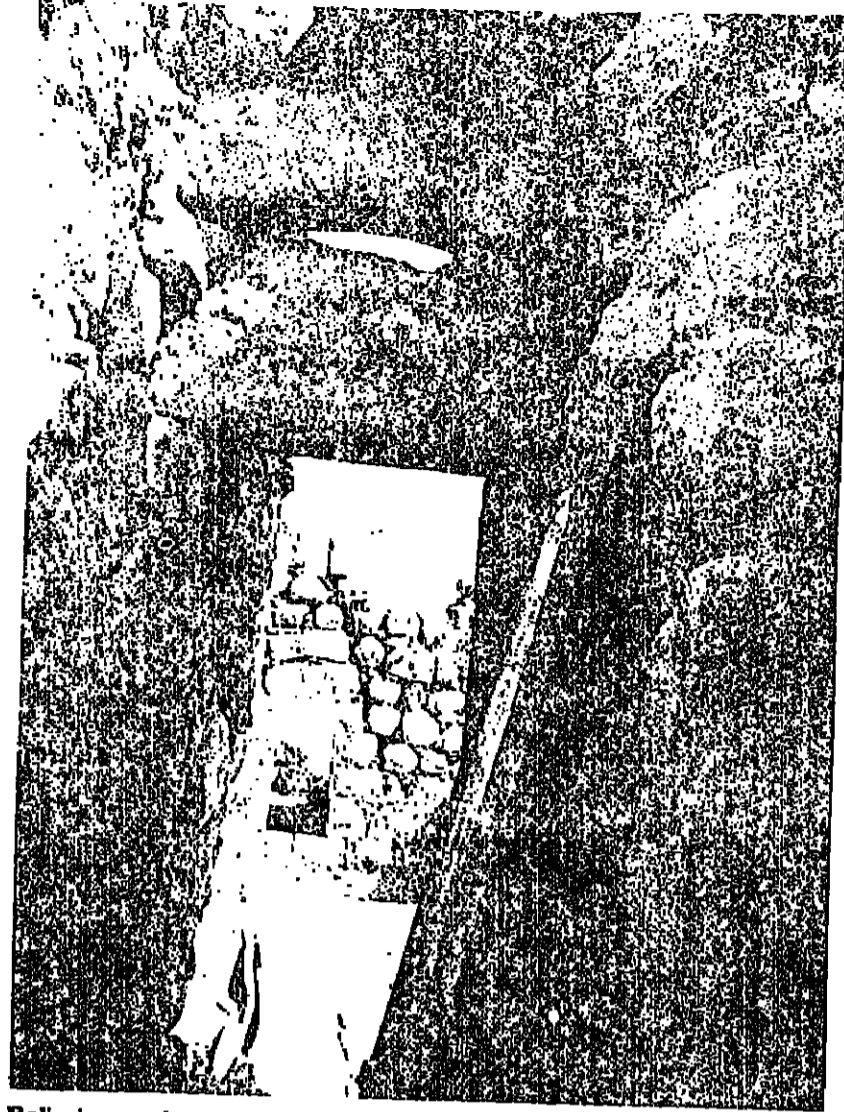
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NAVEH AVIVIM





Believing arch over doorway. A second arch is seen in background.

Ein Bokek is being got ready for a tourist invasion. It is beautifully situated on the western shore of the Dead Sea, almost opposite the peninsula known as *Hu'ashon* — the Tongue — and is one of the few oases along this stretch of barren, wild, but lovely coastline. Similar to, although smaller and less fertile than Ein Gedi, it lies at the delta of Nahal Bokek, where winter floods have deposited a fan-shaped area of usable soil.

Three layers

Professor Gihon points out the original, dating from the reign of the Hasmonean king, Alexander Ynnal, around 100 B.C.E.; the second, from the days of Herod the Great; the third, from somewhat later, terminating with the fall of Judea, most likely when Masada was overrun in 73 C.E.

A curious find in one of the rooms was that of a male skeleton, its eye sockets covered by coins minted in the reign of the Emperor Hadrian, early in the second century C.E. No one can tell whether this man lived among the ruins or whether he was a hermit, a soldier, or a traveller who died and was buried by the wayside.

Now cross the wadi to the little fortress standing on a hillock overlooking the Dead Sea.

Added interest has been focused on Ein Bokek by the dig carried out by a team from the Department of Archaeology of Tel Aviv University, headed by Professor M. Gihon. During a survey of the Roman roads, settlements and strongpoints linking Gaza to the Dead Sea, he found that Ein Bokek showed special promise, and in August 1968 began a series of excavations there.

Good asphalted roads from all parts of the country make Ein Bokek readily accessible. From Jerusalem, your best way is to leave on the Jericho highway, then to turn right at the junction to Qumran — a distance of about 27 km. — and drive along the spectacular new route past Ein Gedi and Masada, a total of some 100 kilometres from the Capital.

and the road edging its stony shore, as well as the outlet of Nahal Bokek, with its orderly rows of palm trees. Dating back to the fourth century C.E., the building, approximately 20 metres square, with four corner towers, is made up mainly of unworked stone blocks held firmly together by stone chips and filling. Only the corners and the door jambs and lintels were constructed of worked ashlar.

All the doors leading from the inner court into the square towers illustrate the classic "relieving arch." This consists of a curved block placed above the lintel so that it touches on either side, thus distributing the weight of the upper structure more evenly.

Another interesting construction detail shows that the passages within the towers were roofed with timber, mostly palm wood and thick vine trunks. Some of the supports are still in position, preserved after some 1,500 years by the dry climate and possibly also by the chemicals from the sea and the atmosphere.

Two rooms

Entering the courtyard through the main gateway on the south, you see the remains of two rooms on the right and others opposite the entry. Here you notice an unusual building procedure necessitated by the fact that, for security reasons, the fort was created on an artificial mound of *batzatz* or gravel, not on bedrock. Accordingly, the foundations were formed by compressing a filling several metres thick, which made a solid base able to withstand even an earthquake of minor proportions.

Professor Gihon's team discovered four levels of habitation in the fortress, beginning in the fourth century C.E. Then, during the reign of the Emperor Valens (364 to 377 C.E.), it was built against the inroads of raiding Arab tribes from Jordan and the Hejaz, who tried to break into the fertile land around the Hebron hills. For a time, says Professor Gihon, these nomad bands were led by the warlike Queen Mevaya, whose exploits were recorded in contemporary Greek documents.



Ruins of the bathhouses. Note luxurious growth from Ein Noit.



Timber supports, 1,500 years old, are preserved by Dead Sea climate.

The citadel was rebuilt about a century later, in more prosperous times, when it was held by regular soldiers, each unit living in one of the rooms. In the course of time, the soldiers were replaced by semi-military settlers with their families, who, in return for guarding the borders, were given land in the vicinity.

Traces on the spot shed light on the food eaten by the Roman-Byzantine dwellers in Ein Bokek. Traces of nuts, dates and olives, mutton, lamb and pork, and fish brought from Eilat indicate a varied and tasty diet. Ostrich eggs were found, as well as chicken bones, and, surprisingly, Professor Gihon notes that the domesticated fowl was a rarity in this part of the world in Roman days, whereas ostriches were common in the Arava region as recently as the 19th century.

Destroyed by Persians

Razed in the Persian attack of 614 C.E., Ein Bokek was rebuilt for the last time in 628, again to protect the borders. Robber gangs roamed the desert, and lawlessness prevailed to such an extent that not only did the fortress for safety, but the portal with its great wooden, nail-studded doors, was blocked and entry had to be effected by a scaling-

There was intermittent non-Jewish habitation in and around the fort from about 300 C.E. until the Moslem invasion of 635, following which Ein Bokek, like so much of the Land of Israel under Moslem domination, relapsed into waste and wilderness. Even as late as 1808, when Ein Bokek was still known by its Arab name of Qasar Umm Begheg, Captain Charles Warren wrote that his Arab guide would "take us down to Ein Gedi and Masada and bring us home; he would not go farther. The shore from Ein Gedi to Sdom is a sort of neutral ground under no control whatever. This road has been a highway for predatory bands since the time of Abraham, and was just now considered particularly unsafe."

nothing to do



A look at the problem of youth clubs — and of youth — in South Tel Aviv by P.O.S. reporter SARAH HONIG

Young boys play p'nball machines, in dimly-lit Tel Aviv shum cafe. (Israel Sun)

SOMETIMES, when Yossi A. and his friends get bored, they take the bus to North Tel Aviv. Sometimes the ride comes to an end near one of the high schools in this more prosperous section of town, and sometimes Yossi and his friends find themselves the unwelcome and decidedly unwelcome guests at a school party.

"We don't come to make trouble," Yossi, his face ostensibly all innocence and not looking quite his 18 years, told me last week as he extinguished a half-smoked, expensive American cigarette with his foot. Then he showed me into his shabby one-family home in one of the city's better-known slums. "We're just looking for fun and we had nothing to do with all the trouble that has been written up in the papers," he hastens to add, having sworn that he has never set foot inside a North Tel Aviv high school. "Well, I sort of want to impress those fancy high-school girls up there," he admits with a sheepish grin. "We guys even put on our nicest outfits before going north," he says, offering me a seat on a small, velvet-covered sofa in a tiny pink-walled living-room, where a brand new refrigerator and a costly console T.V. set are prominently displayed. The two other tiny rooms, shared by the parents, a grandmother and four sisters, are filled almost wall-to-wall with beds.

Yossi feels very elegant in his tight, extremely hip-hugger slacks and his bright red wet-look shirt. This outfit, however, is almost certain to mark him as an outsider among the more sedately attired North Tel Aviv youngsters. Swearing on his mother's life, Yossi declares that he has never behaved in an unruly fashion at the high school parties he crashed.

Some of the North Tel Aviv youngsters even complain that when they have a swinging party at home, the "southerners" gather on the sidewalk and demand to be let in. If refused, they try to force their way in.

The northerners have warned Mayor Rabinowitz that they won't continue to turn the other cheek for long and that they will form their own patrol units to hit back if more police protection is not forthcoming. The police are studying the situation. The mayor has set up an inquiry commission. The Municipal Opposition leader has called for a stricter enforcement of law and order — and the Herzliya High School administration has hired a private watchman.

As the Herzliya principal, Dr. Carmi Yogeve, sees it, the root of the problem is that the southern

youngsters don't have anything to do. "They have little opportunity of having a good time in their own neighbourhoods. Their leisure time is wasted in aimless loitering. There ought to be more youth centres and clubs in poor neighbourhoods if this hooliganism is to be controlled," he once told *The Jerusalem Post*.

But is there really such an appalling lack of facilities? From the single window in Yossi's living-room, one could easily see the impressive edifice of a local youth club, one of several not sponsored by the Municipality. The luxurious building, with its brand new facilities, appeared almost deserted, while the street outside was teeming with youngsters, who in a few years' time may become "southern invaders" themselves. There are similar examples elsewhere around town.

Why not club?

Yossi smiled sardonically when I asked why he doesn't go to the club instead of making unwelcome appearances at North Tel Aviv high schools.

"Me? Go there? That place is for good little boys. If I went there, all my friends would laugh at me. I'm too old for ping-pong and checkers and the people who run these clubs don't like the sort of fun I want. I once went to a city youth club when I was in elementary school. I ate lunch there and did my homework. Two of my little sisters go there now. I don't know what they do there — draw or learn knitting or something. That's fine for them but I stopped going there a few months after I finished school."

He quit school after the eighth grade, he tells me, because further study wasn't worth while. He also has a low opinion of learning a trade. "Maybe I'll learn

driving in the army. Meanwhile, I mostly loaf and do odd jobs," he says.

Yossi's opinion of youth clubs is not unique. The clubs are indeed doing a fairly good job with elementary schoolchildren. But the teenagers, whose club activities are scheduled for the evening hours, are far more difficult to attract, especially in the poorer neighbourhoods. So Dr. Yogeve is right. Slum youngsters do not always benefit from supervised social activity in their leisure time, but this does not necessarily mean that there are not enough youth clubs. There are 40 municipal ones around town, as well as a number of others, but not in all cases are they utilized to their full potential. Asked by *The Post* how many youngsters take part in neighborhood club activities, the director of the municipal Youth and Sports Division, Mr. Avigdor Pugachov, had trouble finding an answer.

"I would hazard a guess that the number is 15,000," he said and his figure includes primary-school children as well as youngsters in North Tel Aviv clubs. Mr. Pugachov, himself dedicated to and highly experienced in youth work, explains that the figure varies according to the manpower available.

"We feel that we are a barometer of the unemployment rate. When we have applicants, we know that there is an economic recession. With the current boom and full employment, we find it hard to attract instructors and youth workers. If they aren't around, whatever groups of kids were already willing to come to the clubs, drift away."

Two instructors

"We liked the first one a lot. He was a kibbutznik and he even lent me a little money once," Yossi recalls. "He was a nice fellow and he promised to take us on trips, but he didn't get along here and went back to his farm. He told us to come and visit him. I don't know why, but we never did. We nicknamed the second instructor 'the Snob.' I think he was some sort of student and he acted like he was doing us a big favour by coming here. We didn't like him, so we gave

YOUTH

(Continued from page 19)

him a pretty tough time," Yossi recalls gleefully.

Yossi does not know, however, that the youth instructor is discriminated against by comparison with other municipal employees who get tenure in a year; the youth worker is employed on a probationary basis for two to three years, or even longer. The city Youth Department is, in addition, authorized to employ only a specific number of instructors on a permanent basis. All others may find their employment terminated at the end of the school year. They are re-hired in the fall if they are still available. This practice means that such employees will never be eligible for tenure. Councillor Elyahu Speiser, who is in charge of youth affairs in the city council, says that attempts are being made to change the firing and rehiring policy; meanwhile a number of youth workers confirmed that the situation does not encourage many of them to stay on.

Closed in summer

The club studied by Mr. Levitas is among those which are closed down during the summer while their grounds are turned into summer camps. During that time, the club director gets a long holiday and many of the instructors have their employment "terminated" until September, although they may also get counselling work at some of the city's summer camps. The club director explained to Mr. Levitas that closing down the club is intended to provide instructors with leave time and to free the youngsters for other activities. In fact, Mr. Levitas found, it means the dispersal of groups of teenagers who were only attracted to the club after painstaking efforts. After two months on the street corner, there is little chance that they will ever return to the club and thus, in effect, a whole year's work is wasted.

Yossi didn't stay long enough at his club to see it closed in the summer, but even his short experience provides a good illustration of what happens when activities are suspended for a short time.

"The Snob was my last instructor. Then he went for army reserve duty and there was no body else in his place. At first we kept coming in the evenings just the same and hung around. We'd stay in the yard and make a lot of noise and then some other instructor would put her head through the window and tell us to behave ourselves or go home."

"Then we started coming less and less. Sometimes when we went out together, we would gather in front of the club, but that stopped soon too, because the group didn't hold together and we made other friends. Everyone started going his own way. I don't even know if or when the Snob came back. I wasn't coming to the club any more."

Status reasons

According to Mr. Levitas, however, financial reasons are not the only ones that cause many youth workers to quit. Often, the professional status of the instructor is largely dependent on the club director's report. The latter can make a recommendation for tenure or can prevent complete advancement. The club director performs his administrative duties under the strong pressure of municipal bureaucracy and must represent society's accepted values rather than those of the club sub-culture. The workers who wish to reach street boys must come to terms with that sub-culture and sponsor or

later there is liable to be a clash with official demands, as represented by his superior.

This is what happened to instructor G. who, according to Mr. Levitas, took great pains to dissuade a group of neighbourhood boys from holding a *haraka* (a stolen car drag race) in memory of a local 15-year-old delinquent who was killed during a joy-ride on a stolen scooter. Instead, he persuaded them to make a collection and put up a memorial plaque in the club.

The director, not considering the exploits of a delinquent admirable in themselves or a suitable example for other children, refused to allow the boy to be commemorated at his club. He accused the youth worker of "identifying with the boys to such a degree that he had become

one of them." The worker contended that putting up a plaque is an educational activity. After the ire of the entire neighbourhood had been aroused and after some boys had threatened to burn the club down, a small plaque was put up. But as a result of the clash between local and official values, G. left the job.

Director's problems

Yet the director is not necessarily the villain of the piece. He is the city's representative and must comply with bureaucratic regulations. Mr. Levitas points out that any adverse criticism of the club will do harm to its reputation and may mean increased difficulty in obtaining more municipal funds. This, and the periodical reports a director

must make, limits the club's scope. Of course, the situation is not uniquely Tel Avivian and the fault perhaps lies in Ministry of Education policies.

According to Mr. Levitas, the club director finds himself between the devil of the youngsters' demand for an informal, unconventional approach, and the deep sea of inflexible official regulations. To avoid failure that would endanger his own position, one director, for example, refused to allow youngsters with criminal records into the club. His boycott brought a counter-boycott by young gang members, who were, in Dr. Yogev's words, "left without any opportunity for constructive activity in their own neighbourhood."

When the teenager drifts away from a club, it is not long before

he finds himself in a local cafe's in Yossi's neighbourhood. In order to qualify for a license permit, the entrepreneur priors are always careful to play a prominent sign forbidding entrance to anybody under 18. Actually preventing boys under 18 from coming in is a matter. And so Yossi, who is yet old enough to frequent the places, wins and loses nearly every night. When he is not there, he is most probably at a dark and noisy discotheque, the chances are that he is in North Tel Aviv — causing mischief at a high school party.

Ashdod's high school club faces up to current Jewish history

By Lea Levavi
Jerusalem Post Reporter

FOR a group of students at Ashdod High School, "Zionism and patriotism have skin, blood and bones." This, according to Henrich Rilski—a history teacher at Ashdod's Comprehensive High School—is the most important result of the school's Club for the Study of the Holocaust and Soviet Jewry.

Mr. Rilski, who serves as the club's faculty adviser, is concerned with the pedagogical results. "I remember these same youngsters laughing at terms like 'nationalism' and 'Zionism.' They preferred general history to Jewish history. But how they've been face to face with revolutionaries—Tina Brodetska, Rivka and Ruth Alexandrovitz, and even Silva Zalmanson whom they obviously haven't seen but whom they've heard about from people who know her. This isn't like reading about the Mandates or Bar Kochba."

The students themselves put their feelings a little differently. Asked why they bother writing letters and gathering press clippings on behalf of Soviet Jewry they answer simply, "Because we feel we are doing something."

Actually working

On the question which troubles many Sabras and veteran Israelis—Are new immigrants from Russia being given privileges at the expense of other groups here? Mr. Rilski put it this way: "The fact that these kids are actually meeting and working with these immigrants and learning about what they go through in order to get

here, makes them far more understanding of their needs. In our group, there's never been any of this kind of criticism."

Perhaps their contribution is "just another drop in the bucket." But these teenagers and their adviser feel the "drop" has helped. They wrote letters of encouragement to the Alexandrovitz family when Ruth was in prison, and were among the first to entertain Rivka Alexandrovitz when she arrived. At the airport reception for Ruth, the 20 members of the Ashdod club—who refused to let transportation difficulties keep them away—were the only young people permitted to meet her. "She knew right away that these must be her friends from Ashdod."

It was Rivka Alexandrovitz who arranged for me to meet Mr. Rilski and hear his club's story. "But I don't want the story to be about the club and not about me," he said. Reluctantly, he did tell me that he was born in Poland 48 years ago, taught in Russia during World War II, and came to Israel 10 years ago.

Spiritual holocaust

About a year and a half ago, the club, which had previously studied Jewish resistance to the Nazis, came to Mr. Rilski and asked to study Soviet Jewry. He asked why they thought this was related to the Holocaust. "What's happening to the Jews in Russia," they replied "is a spiritual holocaust."

Their interest had been aroused by a letter from Tina Brodetska, read by the Prime Minister from the Knesset rostrum. They decided to write her a letter and to print

Suicot greeting cards to send to Russia. When that project was completed, they found another: Ruth Alexandrovitz's story hit the headlines. "When the Alexandrovitz family began corresponding with Rabbi Unterman about performing Ruth's marriage in absentia, the students wanted to send a delegation to the rabbi to convince him to grant the request. I said we couldn't go quite that far, so they sent letters to the Alexandrovitz family and to anyone who might be able to help, and began collecting press clippings and other information on Ruth's case."

The resulting mimeographed booklet was sent to every organization and individual who might possibly be moved to help. "We started getting letters praising our work and of course the students were thrilled." Meanwhile, they enjoyed even a greater thrill: Tina Brodetska and later Rivka Alexandrovitz came to the school to meet with them.

Though the club has only 20 members, mostly third-year students and predominantly girls, hundreds came to these open meetings. Perhaps, they began to wonder, some day Ruth Alexandrovitz, too, would come? With additional documentation from Mrs. Alexandrovitz, the students planned a documentary collection on Ruth's story. The 288-page book was presented to Ruth at her wedding and a thousand copies were sent all over the world.

"One of the greatest thrills for the club members was a letter from Columbia University saying their students would follow our example."

Dramatic event

So far, the most dramatic event for the club has been Ruth's arrival. Just before her release from prison the students prepared a telegram (in Hebrew transliterated into Latin characters) which they sent the moment her release was announced, and it was one of the first telegrams to reach her. They also went with Mrs. Alexandrovitz to the radio studio from which she first spoke with her daughter after Ruth's release. One of the girls in the club also talked to Ruth during the broadcast conversation, and Ruth asked to meet her this minute she saw us at the airport."

When Ruth Alexandrovitz visited the school and told the students about Silva Zalmanson, they decided this would be their next project. They are now working on the Silva story: clippings from the Israeli and foreign press, correspondence with world leaders and other documents received from outside sources. "Many people are sending us their archives on the subject because they are impressed with what our students are doing."

Watching the daily press for any news items about Silva Zalmanson and about Soviet Jewry in general, the students look for names of celebrities who have spoken on the subject. "They will write to anyone they think might help,



The club committee on the lawn of the Ashdod Comprehensive High School.

Each letter is composed to fit the person to whom it is sent.

Writing letters

"To Willy Brandt they wrote about his concern for small nations and his anti-Fascist policies. To a religious leader, they write about the moral side of the question." Recently, they decided to write to European royalty and have received some interesting answers. One was a long letter from the Dutch ambassador in Israel. "He explained to the students that direct contact is not always the way to solve problems and that governments sometimes must work through other channels. Aside from everything else, the letter was a good educational experience."

The club's documentary books—and word of its work—have reached other high schools and teachers' seminars in the country and there have been many inquiries from educational institutions wishing to organize similar groups. One project on behalf of Russian Jews,

has already been started at the Geulah High School in Tel Aviv and the Ashdod students and their adviser will be busy travelling around the country explaining their club to interested teachers, pupils and school officials.

The club was originally started five years ago when a group of third-year maths and physics students, impressed by a one-day seminar on the Holocaust, decided they would like to study Jewish resistance, particularly in the Warsaw Ghetto. Since the club's members are mainly juniors (seniors are too busy and lower class-men are usually considered too young) there is an almost complete turnover every year, and each new group uses the same study materials that Mr. Rilski has prepared. Though the problem of Soviet Jewry and their interest, the club still studies the Warsaw Ghetto uprising when they are not engaged in some "hot" project on behalf of Russian Jews.



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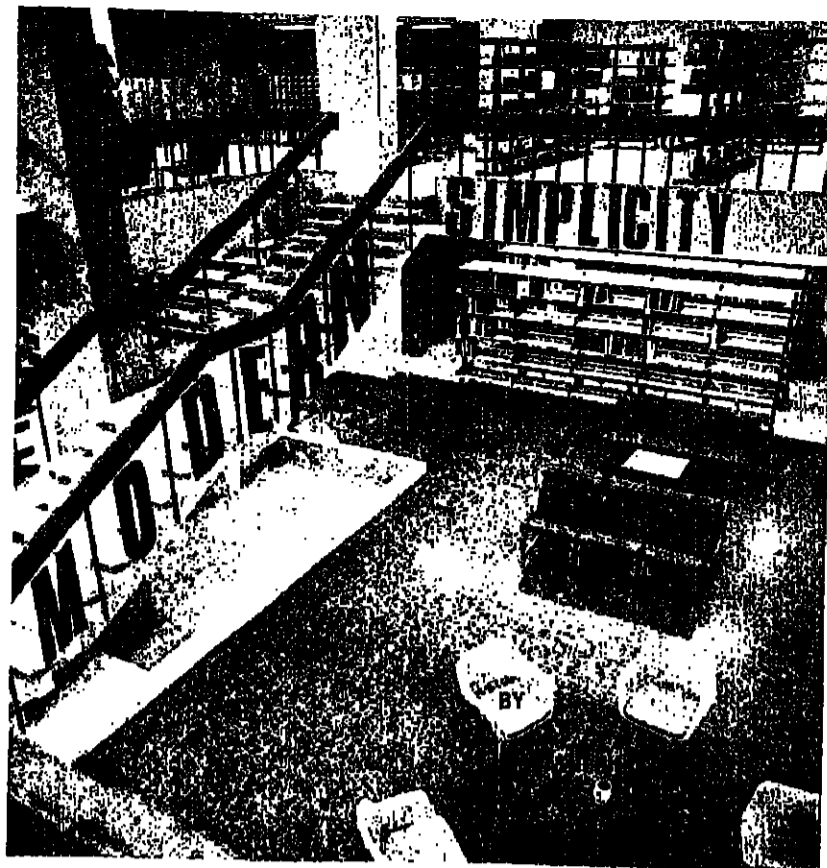
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Views of the interior of the Ecumenical Institute for Advanced Theological Studies at Tantur — between Bethlehem and Jerusalem, now reaching the final stages of completion and furnished throughout with modern, Scandinavian furnishings. Above: Birds-eye-view of the entrance foyer to the Institute's impressive, two-level theological library which will, on completion, house 100,000 books, in addition to many more in the microfilm library adjacent to this one. (Norbert photos)

THE place is called Tantur — Jerusalem, the remainder of his time divided between Rome and the University of Louvain in Belgium, where he is Professor of Theology and Literature. He is, incidentally, the author of six works on modern literature.

To the visitor to the Institute, he proves himself to be the perfect host. He expresses his regret for any inconvenience caused by the fact that the building's heating system is as yet not in full operation, apologizes that he can only offer us cognac as we sit down before lunch. Over lunch, he stresses the importance of creating a warm, family atmosphere within the Institute's community. At present, there are already two children living there with their parents — soon there will be more.

"We must consider setting up proper facilities for them — perhaps a really nice playground. We wish to attract as many young theological students as possible: it is vital that our joint studies include the viewpoints of the younger generation, that the Institute should not be peopled by middle-aged or elderly scholars exclusively. We are trying now to obtain scholarships so that young scholars can afford to spend a year or two here. Some have been promised already from various branches of the church. On my return to Europe I shall try to obtain more — fund-raising is not something I am particularly good at — but I intend to do my utmost." Monsignor Moeller is also keen to integrate non-residential religious scholars into participation in the programme — Jews as well as Christians, hopes to set up a programme of evening discussion groups and seminars.

Other areas of the building — of which the monastery and its very streamlined chapel furnished with stark modern simplicity, with stainless steel tubular light fittings, neat black chairs and with a beautiful grey, off-white and black marble floor form only a small part — are equally impressive. Principal architectural features are the contrast of plain white wall areas with the strong texture of Jerusalem stone. The whole building has been sited around a patio, around the existing fine cypress trees, especially so as to preserve them and incorporate them into the modern building.

All interior decoration and furnishing for the building — executed at a total cost of \$175,000 — was supplied by Danish Interiors, and certainly provides adequate proof of their claim that they don't only sell to new immigrants!

The Institute provides residential accommodation for 80 advanced theological scholars, both priests and laymen. For the latter a special wing of spacious apartments, provides housing for their families. The concept for the Institute was put forward by two leading Lutheran scholars at the 1963 Concilium in Rome. In the words of its rector, Monsignor Charles Moeller, it is designed as a centre "for Christian scholars of all denominations: a unique place where communal research and studies may be carried out with the aim of joint Christian studies towards salvation, justice and peace."

Every consideration

The external appearance of the Institute, with its principles of fine architecture, functionalism, totally modern design and decor and every consideration for the comfort of its residents, is well in keeping with the modern, forward thinking ideas of its rector. Monsignor Moeller is a very remarkable man, with a highly impressive personality, a man with exceptional warmth and devotion and a very humane outlook. At present the Institute is still in the running-in stages as the building is still incomplete. Monsignor Moeller is currently "commuting" each month, spending one week in



Another study and recreation room where shapely black plywood chairs designed by Arne Jacobsen have been used extensively: the area is for the use of the Benedictine monks of the Notre Dame Monastery attached to the Ecumenical Institute. Tables and bookshelves are in natural oak.

tractors have lured many of the workers away to work on their projects in Jerusalem. Total construction costs will probably end up some 50 per cent higher than the original estimate!

Continuing our tour of the Institute's premises, Mr. Cidor proudly escorts us around the library — a total complement of 100,000 books probably one of the most modern theological libraries in the world. A large part of the library, containing books in dozens of different languages, came from the Holy Cross Fathers in Rome. Here again all furnishings are Scandinavian, from the neat rows of bookshelves to wooden cross desks and brightly coloured upholstered easy chairs in orange and turquoise. Glass-fronted rooms leading off the main, two-storey library area contain rare editions of old books with another complete section is devoted to the microfilm department — where thousands more very rare books are easily accessible from the most modern revolving film from which they can be loaned and extricated with the flick of a control switch, then viewed through special desk-top projectors.

At the present time, the extensive task of cataloguing and organising the books is in progress and will be completed in the next few months.

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Modern simplicity

(Continued from page 22)

With their eyes open to the future, when immigrant import privileges seem very likely to be cut from present levels, Danish Interiors are concentrating on offering good service to the local market. Attractive coloured lacquered dining chairs obtainable from stock can cost from IL85 each including full tax, similarly a very decent extending table dining table is obtainable at IL285.

Massive expansion is now under way at the Ramat Gan showroom, soon to become a multi-storey, 2,500 metre area furnishing department store. When completed — it will also include a play area for children, so that parents can shop undisturbed and peacefully — one floor will be devoted to fully furnished show houses, with the emphasis on budget-gear displays. For EL12,000, for example, Danish claim to be able to provide very decent and adequate basic furnishings for an average flat — all taxes paid. Also with a view to future clamp-downs on furniture import regulations, plans are being considered for Hoensco manufacture here in Israel of certain Scandinavian furniture ranges.

Meanwhile, life is being made as simple as possible for the new immigrant customer. All Danish Interiors' orders are now contained in a single folder, which is shipped to Haifa or Ashdod, transferred in their containers directly to the company's own warehouse in Jerusalem, to "furnishing" apartments where customers formalities are completed. The customer himself need never set foot in the port — he simply gets his import permit approved and stamped at the Jaffa customs house and receives his order delivered directly to his home.

Most revolutionary of all, and designed by Verner Panton for the same manufacturer, is the "Living Tower" pictured here — designed for casual, random lounging on a vertical, asymmetrical principle, just the answer for anyone tired of sitting with their feet at floor level! It is, reportedly, already in use in several Copenhagen restaurants in reception areas; to date no orders have been taken here.

Looking like a streamlined office in any modern commercial context, the interior shown here is in fact the wood panelled study of the Institute's Rector, with upholstered chairs in a striking colour contrast of tangerine with turquoise and light-toned beech desk and storage units.

Television and recreation lounges, with adaptable modular seating units arranged in an arc shape. Colour scheme here is one of cool turquoise with blues and greens picked up in the striped carpet and sheer weave curtains. (Norbert photos)

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AS for what is the "latest" on the Scandinavian furnishing scene: it is hard indeed to particularize when the company's principle is to offer as wide a choice as possible, both from stock and from catalogues of several hundred different suppliers, covering everything from the inevitable teak

With their eyes open to the future, when immigrant import privileges seem very likely to be cut from present levels, Danish Interiors are concentrating on offering good service to the local market. Attractive coloured lacquered dining chairs obtainable from stock can cost from IL85 each including full tax, similarly a very decent extending table dining table is obtainable at IL285.

Massive expansion is now under way at the Ramat Gan showroom, soon to become a multi-storey, 2,500 metre area furnishing department store. When completed — it will also include a play area for children, so that parents can shop undisturbed and peacefully — one floor will be devoted to fully furnished show houses, with the emphasis on budget-gear displays. For EL12,000, for example, Danish claim to be able to provide very decent and adequate basic furnishings for an average flat — all taxes paid. Also with a view to future clamp-downs on furniture import regulations, plans are being considered for Hoensco manufacture here in Israel of certain Scandinavian furniture ranges.

Meanwhile, life is being made as simple as possible for the new immigrant customer. All Danish Interiors' orders are now contained in a single folder, which is shipped to Haifa or Ashdod, transferred in their containers directly to the company's own warehouse in Jerusalem, to "furnishing" apartments where customers formalities are completed. The customer himself need never set foot in the port — he simply gets his import permit approved and stamped at the Jaffa customs house and receives his order delivered directly to his home.

Most revolutionary of all, and designed by Verner Panton for the same manufacturer, is the "Living Tower" pictured here — designed for casual, random lounging on a vertical, asymmetrical principle, just the answer for anyone tired of sitting with their feet at floor level! It is, reportedly, already in use in several Copenhagen restaurants in reception areas; to date no orders have been taken here.

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LONG-LIFE MICROMESH KNIT

A matter of taste perhaps... but for those who want something very "different" in design, and an unconventional casual seating area spreading upwards rather than sideways, the new "Living Tower" made in Denmark and designed by Verner Panton, may be just the answer! It can be upholstered in a wide variety of colours, probably takes best to bare-foot lounge... can be ordered through Danish Interiors.

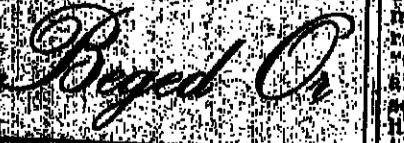
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Wearing furs - is it anti-social

By Elizabeth Taylor

LONDON (FWF). — HAVE you a fur coat in your cupboard that you are ashamed to wear? Not because of its shabbiness but because you have been indoctrinated into believing that the wearing of fur is an anti-social act?

Readers of the more intellectual newspapers here cannot have failed to notice that the plight of fur-bearing animals has been causing a great deal of concern recently. And with reason, it seems. If the killing of certain animals for their skins does not cease, they will disappear from the face of the earth and become as extinct as the dodo. It is also believed that certain fur-bearing animals, particularly the seal, are killed with unnecessary cruelty and that this, too, should be stopped.

For the first reason, the World Wild Life Fund and the International Fur Trade has agreed on a ban on the sale of the skins of five animals that are most in danger of extinction — the tiger, the snow leopard, the clouded leopard, the La Plata otter and the giant otter. A three-year ban has also been imposed on the sale of leopard and cheetah skins, and the furriers are financing an investigation into the position of jaguars, ocelots and other spotted cats.

You may think that this should be sufficient to allay the fears of the troubled, but not at all. Questions continue to come up in Britain's Parliament: model girls, who a few years ago would have been wrapped in furs, state firmly that they would not be seen dead in them. Miss Janet Barber, of the World Wild Life Fund, voices the concern: "It is only a matter of time before some animals — South American big cats in particular — disappear. I would react very strongly if I saw someone wearing their skins. More and more women, I am glad to say, are coming round to my point of view."

The voluntary ban imposed by the fur trade is, she feels, not sufficient. Legislation is needed to prevent the selling and wearing of certain skins. She would also like to see sealskin included in the banned list. "Seals are killed with cruelty. It must be stopped."

This, felt Mr. Maxwell Croft, a prominent member of London's fur trade, was going too far. "Furriers have agreed to the ban," he said, "because it is as much in their interests as in anyone else's to prevent these animals becoming extinct. But there is no reason for people to feel guilty about wearing fur — after all man has worn fur since the time of Adam. As far as seals are concerned, they have to be culled and the killing is done under government auspices and for the good of the species."

He would like public attention to be drawn to a booklet published by the fur trade — with the blessing of the World Life Fund — which states: "It is better to kill excess seals quickly and humanely and allow the pups a better chance of survival. It is not true that if we leave the seals alone, nature will see that they live happily ever after."

Mr. Croft is tired of being presented to the public as a ruthless exploiter of innocent animals. He feels that the outcry against the wearing of furs is a hysterical reaction by people who are confusing emotion and reality. "After all," he pointed out, "90 per cent of the furs we use are not under threat of extinction."

But Miss Barber was unconvinced. "Even second-hand furs should not be worn," she said. "It sets a bad example and maintains the momentum of the whole thing."

Arguments like this have apparently been heard before by a spokesman in the fur department of Harrod's, the world-famous London store. "Oh, we get people coming in here and branding the most frightful charges," he said. "They say things like 'How can you bring yourselves to sell the skins of poor seals?'"

With Spring in the air — and Passover, a popular time for a spending spree, not far away, mid-season are just the thing to buy now. The ones shown here are from a new ready-to-wear range by Daphne, designed for them by Joram Yarden, fairly inexpensive and lightweight enough to carry through the summer heat.



Trim-fitting short-sleeved blazer jacket combined with straight out, turn-up cuff trousers in blue or black respectively. Blazer costs IL69.90.

Plain and print combination for simple, sleeveless dress in Diolen. Left at IL74.50. Comes in red, blue or brown, with white background.

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THE JERUSALEM POST — FAMILY PAGE

FRIDAY, MARCH 17, 1972

LIFE IN GALILEE

By Hadassah Bat Haim



FRIDAY morning is not really the time I would have chosen voluntarily to go and listen to a series of school choirs. The neglected housework of the week looms reproachfully in my mind. Now that spring is so definitely showing itself, washing the curtains becomes rather urgent or the sun will never be able to get through.

The prospect of weekend guests requires a prolonged session in the kitchen but, as my daughter points out, who knows whether she will be allowed to sing another year, and she gives me to understand that here is the note on which all depends.

This may be the last opportunity I may get of hearing her in public so it is clearly my maternal duty to provide support and encouragement for her group. This is a consideration, as having heard her wobbly soprano and uncertain alto around the house for eleven years, her future as a member of the group depends rather on how desperate they are for participants rather than intrinsic musical quality.

Spartan habits

I feel, too, that the spartan habit of the ensemble in getting up and practicing at seven o'clock in the morning deserves public acknowledgment. Anyway, she points out, her school will be one of the first as I won't have to stay longer than is required to display my approbation of their quality.

This I find is only true in theory as having duly admired the home group, scrubbed, shining and tidied in a way that makes some of them unrecognizable, I find it impossible to walk out on the others. Hannah's individual effort is restrained to the point of inaudibility though no doubt the overall volume is augmented by her contribution. This may or may not be deliberate on the conductor's part, but, fond though I am, I am ready to admit that it is probably an improvement on what I expected.

A surprising number of mothers, who have almost surely left spick and span homes behind them, not to mention fathers, are gathered at the back of the cinema bearing beautifully and lapping up each entry regardless of its musical merit. Indeed, besides the songs, each school has some special appeal. One, a tot so small she has to be lifted onto a box to reach the microphone, with a voice like a steam whistle.

Split in half

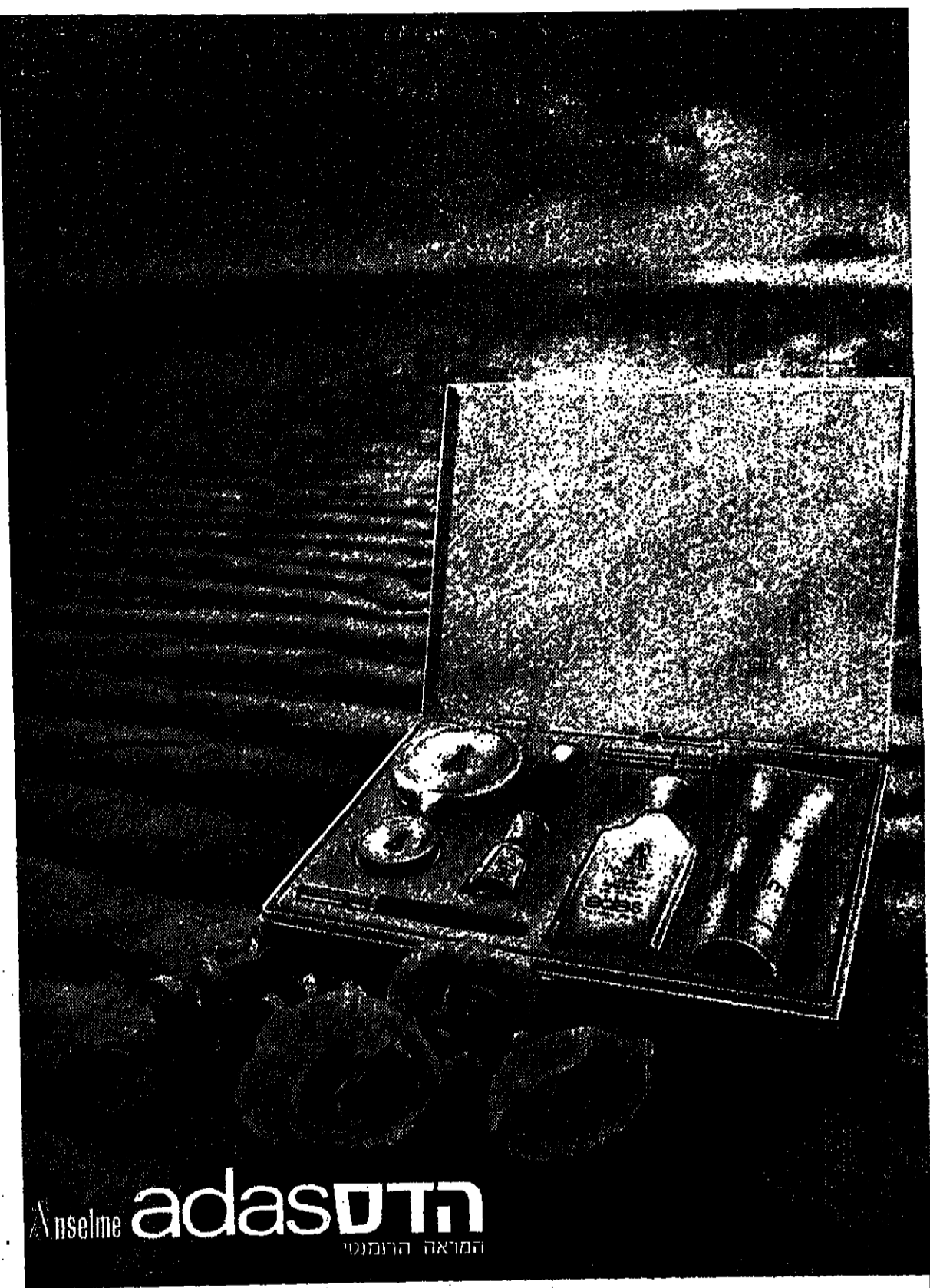
One choir seems to be split in half with left and right competing as to which can finish first. The conductor, in his attempts to reconcile this rivalry into a form of harmony, performs gymnastics on the podium that would do credit to a much younger man. He is forced to concede victory to the side containing the slightly bigger students who are at least a bar and a half in front of the others as they race to a finish, sliding an ovation from their supporters in the hall. Panting with triumph they troop off the stage.

Some of the choirs, not relying on simple voices, have brought part of their school bands with them and they thump and tootle with great verve if not parade-ground accuracy and quite often drown out the voices they are supposed to accompany. This may be all to the good and as all the children seem to be enjoying themselves hugely it is obviously not resented.

The most enthusiastic reception is accorded by the musical society of the school from Illabun. They not only beat loudly on their dorbakki drums but six of the girls in brilliant coloured satin perform a mod-

Choirs in the morning

In spite of rushing, Hannah somehow gets home before me and stops three ice-creams for her and her lunch as singing makes her very hungry. She also wants my opinion of the morning's entertainment and I say truthfully that they were all wonderful and she was the most wonderful of them all. In that case, she asks, can she have money for three ice-creams for her and her second and third best friends and as it is already evident that lunch is going to be very late — I feel obliged to provide. The curtains will have to wait till next week.



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EMERT ADV.

A PAINFUL GRAFT

OUR MOSHAVA (OUR TOWN) by Thornton Wilder, adapted by Yehoshua Sobol, at the Haifa Municipal Theatre. Directed by Nola Chilton, set and costumes by Ruth Dar.

THEATRE

Mendel Kohansky

WHENEVER I see an adapted play — with the adapter's ideas, personalities, locale grafted onto the original — I am tempted to ask why he didn't write his own play. Yehoshua Sobol, who did such an admirable job in compiling the documentary *The Days to Come*, must have wanted to write a nostalgic play about life in a moshava in the 1920s, and ended up imposing it on Thornton Wilder's play. I'm afraid he didn't do a good job of it. The characters upon whom he looks with such tender love — the idealistic *yeke* doctor, the town intellectual, the watchman, the village revolutionary — are stock characters taken from radio sketches and light stage comedy. There is slight promise in the village bohemian, but this is spoiled by poor acting.

Wilder's play about life in Grove's Corner was written almost 40 years ago — before World War II, before Sartre and Beckett and Albee and Marrouse and Lorenz, before Anshowitz and the sexual revolution and Vietnam and Women's Lib. Still, we could accept the original play as a vintage piece; to adapt it now makes it less than acceptable.

Beauty shines through

In the first act, the Sobol version of *Our Town* pumps new wies into an old bottle. The adapter hews pretty close to the original in act two, permitting the beauty of the Wilder play to shine through. I was moved by the wedding and the funeral, and I had a lump in my throat when the spirit of the dead girl comes back to earth to relive the day of her 12th birthday, as I had on each of the half a dozen times I have seen the play, in different countries and languages.

Nola Chilton created scenes of delicate, fragile beauty out of those and other moments. The show contains memorable tableaux and ballet-like scenes of utmost delicacy and gentle humour.

I am not sure, however, that she established the proper rapport with her cast; if she had, she would have prevented the caricature-like performances, speaking with the phony accents of first-timers, especially in the first act.

Ilan Dar, entrusted with the key part of the Stage Manager, the wise, gentle narrator and string puller, carries it off fairly well after an initial excessive exuberance. Talented Rachel Dobson, as the girl growing from childhood to an early death, gives a luminous, touching performance, probably the best in her short career. Rami Kol, as the boy next door, does not have so grateful a part. But his acting is faultless, especially early in the play when he has to act the tricky role of a growing boy.

The play is performed, as usual, without sets. Old photographs are projected on the back-drop and designer Ruth Dar equipped the proscenium with a colourful frame which is screamingly superfluous as well as unattractive. On the other hand, I found her costumes very effective.

High-spirited fun

THE BOYFRIEND by Sandy Wilson, at the American International School in Israel. Directed by Ora Lichtenstein, musical direction by Miriam Meltzer.

LAST Wednesday I travelled to Kfar Shmaryahu to attend the American International School theatre workshop's performance of *The Boyfriend*, under the direction of Ora Lichtenstein. It was an enjoyable experience. The boys and girls had a ball on stage in a musical which recalls

the Roaring 'Twenties, when girls from good homes attended well-chaperoned dances with boys from equally good homes, did the Charleston in short dresses, swam in bathing suits which daringly exposed the leg several inches above the knee — and when hash was something made of leftover corned beef.

Sandy Wilson's musical is replete with pleasant tunes. The performers valiantly attempted to sing them, and the loud band in the pit helped by covering up the singers' failings. The comedy situations lent themselves well to the kind of treatment one can expect of high-spirited high school performers.

I also greatly enjoyed the audience, which was composed mainly of friends and relatives, some of them of pre-school age, who thoroughly enjoyed seeing familiar faces on the stage.

RADIO FOR MUSIC LOVERS

TODAY: 4.30 p.m.: 16th & 17th Century Choral music. 5.05 p.m.: Offenbach: "La Vie Parisienne" (Felix). 5.30 p.m.: Mahler: "mpohsy No. 3 (Maestri-RBO). 6.15 p.m.: Haydn: Quartet, op. 15. 7.00 p.m.: Strauss: Quartet, op. 153 (Ama).

WEDNESDAY: 5.05 p.m.: Rudi Moser (Kiss-Vardi); Tal; vinsky; Divertimento. 5.55 p.m.: Symphony Concert (see "Poster"). 6.15 p.m.: Brahms: Sonata, op. 10 (Gottler); Franck: Sonata (Gottler).

THURSDAY: 5.05 p.m.: Rudi Moser (Kiss-Vardi); Tal; vinsky; Divertimento. 5.55 p.m.: Symphony Concert (see "Poster"). 6.15 p.m.: Brahms: Sonata, op. 10 (Gottler); Franck: Sonata (Gottler).

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SUNDAY: 5.05 p.m.: Rudi Moser (Kiss-Vardi); Tal; vinsky; Divertimento. 5.55 p.m.: Symphony Concert (see "Poster"). 6.15 p.m.: Brahms: Sonata, op. 10 (Gottler); Franck: Sonata (Gottler).

The not-so-grand Opera



Rosanne Creffield

Anne Pashley

"THE Israel National Opera" (which in Hebrew calls itself modestly only "Ha'opera Ha-Israelit") has published a lengthy statement expounding its role in providing stage experience and an artistic outlet for Israeli singers and guest artists from abroad. This in answer to attacks that singers have left the opera, dissatisfaction with the standard of performance, disgruntled on financial grounds, complaining that only foreign artists — or too many of them — are engaged for leading parts, and so on.

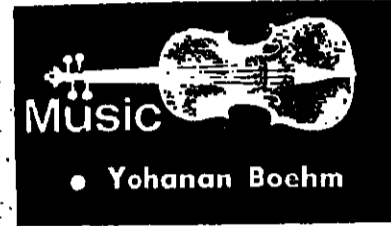
Most of the arguments of the I.N.O. are acceptable: that it is the only place in Israel where a young singer can sing — and opera; that every opera house in the world engages foreign artists; that every opera company is only a staging post on the long road to an international career; that singers return

quality; not all the soloists perform their roles satisfactorily; scenery and props are modest. But, above all, the criticism is directed at the staging and the acting.

The management caters to an unsophisticated audience which to be on safe ground, apparently wants its Puccini and Verdi. Donizetti and Rossini, Johann Strauss and Bizet — but can the I.N.O. really provide the illusion of Grand Opera? Would it not be more sensible for the company to content itself with chamber operas of higher artistic value (because of better presentation) and works which do not provoke dangerous comparisons with better-equipped houses — better equipped in soloists, staff, stage and scenery — and in finances?

Aida's premiere

The premieres of the new I.N.O. production of Verdi's "Aida" are scheduled for March 21 in Tel Aviv, April 12 in Jerusalem, and April 27 in Haifa.



to the I.N.O. (examples are Ne-tanis Davrat, Naomi Pinkus and now Mordechai Ben-Sharon, the baritone) that the opera provides at least temporarily a haven for new immigrants, and other points.

Among other Israeli members of the company at present are Esther Baumel and Lilla Shani, the sopranos, and Nahum Karta, the baritone from Kibbutz Eilat. Hakodot Miriam Yaros has finally joined it years after first being offered a contract. Among new immigrants are the baritone David Fukempner, from Russia, Claudio Avella, another baritone, from France, and two sopranos from the U.S., Beatrice Dobelle and Romana Gales.

Two promising bass singers from the U.S. have also joined recently: David Cornell and Peter Feldmann. According to this survey, the only foreign artist currently appearing with the Opera is Michele Nardelli, the dramatic tenor from Italy.

Raising standard

As a final argument, the management of the I.N.O. cites the example of Rolf Liebermann, who made the following conditions before agreeing to leave the Hamburg Opera for Paris: "I demand two clean and empty houses; I decide on every ensemble; I select the members of the orchestra, the chorus, the soloists, etc. My choice is not subject to appeal. We will have the best talents from the whole world, and not just from France." The granting of all these conditions by the French Government is described as "a new French Revolution" — which it is in a way. But, says the I.N.O., the French Government knew that this was the only way to bring its opera up to the standard of the great opera houses of other countries. "This," it adds, "is not to be achieved by chauvinism."

Opposition to the management of the Israel National Opera is based mainly on artistic grounds. The standard opera repertoire is not suited, either financially or artistically, to local conditions. The orchestra is in very poor shape and has an incomplete range of instruments; the chorus is generally too small and deficient in singing and acting

collage.

Allan Sternfield intends to follow a performing career but also likes teaching. And may soon come a piano teacher at a U.S. college.

THE Israel Chamber Ensemble is preparing some special performances of Pergolesi's "Stabat Mater" which will be conducted by Yoav Talini and will present two guest singers from England: soprano Anne Pashley and mezzo-soprano Rosanne Creffield.

Miss Pashley has appeared with conductors such as Gullini, Solti, Menuhin, Britten and Barenboim. Her recordings include Bach's "Magnificat" and Bruckner's "Te Deum."

Miss Creffield is a regular performer at Sadlers Wells, the Scottish Opera and the B.B.C. and has made a number of recordings. The "Stabat Mater" is a medieval poem, generally ascribed to Jacopone da Todi. It came into popular usage as a devotion in the 13th century and it was only much later that musical settings were provided. The most famous of these were written by Josquin des Pres (c.1450-1521), Palestrina (1525-1594), Pergolesi (1710-1736) and Haydn (1731-1809). Valuable contributions in the 19th

century include settings by Rossini, Verdi and Dvorak. It is believed that the "Stabat Mater" was Pergolesi's last composition. Although he wrote a considerable number of works in his very short life — including six operas, five oratorios and much sacred music — he is best known for his Intermezzo "La Serva Padrona" (The Servant as Mistress) which is frequently performed because it

requires only two singers and a chamber orchestra.

Registration for the annual Shareit Fund examinations for scholarships in music, the graphic arts, stagecraft and dancing will close on March 31. Applications must be sent to the America-Israel Cultural Foundation, 32 R. hov Allenby, Tel Aviv.

The Oren disappears

THE *Ha'ora* for this Shabbat is a veritable field-day for the Biblical botanist. It mentions no less than five trees by name, *aravim* (willows), *arazim* (cedars), *tragh* (flex) and *oren* (bay tree) as well as the anonymous "trees of the forest."

All the translations of the trees given above are those of the Jewish Publication Society version of the Bible, but the correctness of the identification of some of them is open to doubt. In the case of one of them, not only the meaning, but even the spelling, is in doubt. That is the *oren*, which is certainly correctly read as the bay tree, but wrongly applied, today, to the ubiquitous pine, the favourite tree in the Jewish National Fund's reforestation projects.

This is the only place in the whole Bible that this tree is mentioned and there is a peculiarity about it. The last letter of the word, "nun," is one of the five letters of the Hebrew alphabet which has a different form when it appears at the end of a word. Yet in the Bible it is here written in its ordinary, not its final form. It would have surely seemed more reasonable to regard this tree as a mistake for the almost identical "aravim" or "tragh," the word for a cedar. This word, however, is not found in the Bible, and the cedar is already mentioned



(In the plural form, *aravim*) at the beginning of the verse.

Despite that fact I am inclined to accept the reading *oren* and not *oren*, and for a very good reason. A study of the word *oren* as it is found in the Bible reveals beyond question that it is used in two different senses. The first is as a generic name which includes all evergreen, non-fruit-bearing trees; a fact which was clearly realized by the rabbis, who not only state that all the seven trees mentioned in Isaiah 41:19 (of which the *oren* is one) are species of *aravim*, but enumerate no less than 24 species of *oren*, all of which belong to the above-mentioned category. In its second sense it denotes a specific tree, the majestic and proverbial Cedar of Lebanon.

Bearing this in mind, the verse lends itself to a new and attractive rendering. "He cutteth down for himself *aravim*; for instance he taketh the flex and the oak or any other strong forest tree, or his plants a cedar, and the *oren* disappear from it." And the *oren* disappears from the Bible to be replaced by the cedar.

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ALL WEEK IN JERUSALEM

- Israel Museum - Sun, Mon, Wed, Thurs, 10 a.m.-4 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Thurs., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-3 p.m.
- Concerted Tour - Hadassah Tours
- 1. Tour of Hadassah Projects in Jerusalem. 8:30 a.m. Straus Health Centre, 24 Rehov Strauss, IL-40 or 53 towards transportation and refreshments.
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• **NEW ISRAEL FILMS** - Latest Israel films screened weekdays at 12 noon at Kerem Kayemet Hall, Jewish Agency Building, Jerusalem. Admission free.

Jerusalem Biblical Soc. Schneller Wond. Roma. Tel. 26258, 7:30 a.m.-9:30 p.m.

Special Synagogue Tour, Egged Tours office, Central Bus Station, 2 p.m. Friday.

Traditional Synagogue Tour, United Tours office, King David Hotel Annex, 2 p.m. Friday.

Quesada Shabbat Weekly Portion Community Singing (in English) Hechal Shlomo 9 p.m. (admission free). Friday.

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"A Stone in David's Tower" Sound and Light Show in Jerusalem. Text: Yehuda Haetzrahi. Directed by Pierre Arnaud and Arnon Adar. Music: Nour Sherif. Every evening except Friday. 7:30 p.m. in Hebrew; 8:45 p.m. in English; 10 p.m. added show in English on Mon., Tues., Wed., and Sat. evenings. 10 p.m. in French on Sun. and Thurs. evenings only. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.

TEL AVIV

The Tel Aviv Museum. Sierot Shaul Hamelech, new exhibition "The Galloway of Baghdad" by painter Abraham Ratner. New York, to mark three years since the accession of Jews in Iraq (Eilat Hall). Museum Collections: Impressionism, Expressionism, and Ecole de Paris - Jaglom Hall. Israel painting and sculpture. Meyerhoff Hall: Art and Science Hall 3; Hours: Sun, Mon., Wed., Thurs, 9-4; Tues, 10-1; Fri, 10-12 noon. Sat, 6-10 p.m. Free. Guided Tours in English at 11:30 a.m. Delosa Rubinstein Pavilion 8 Rehov Tarbut, Tel. 32731.

Museum of Ethnography and Folklore: (4) Museum of Science and Technology; (5) Tel Aviv University. Sun, Mon, Tues, Thurs, 10 a.m.-5 p.m.; Fri, 10 a.m.-4 p.m. 26 Rehov Hahadash, Tel. 25251. ORT Te-Russell, Tel. 33676; ORT Haifa, Tel. 84027; ORT Netanya, Tel. 22822.

National Religious Women's Organization - Miral and Hospital Khamrah Women in Israel, 106 Ibn Gvirol, Tel Aviv. Call - Tel Aviv, 44151, 788942; Jerusalem, 20530, 85282.

• **Free conducted tours in English, of RAJAZZ AVIV GALLERY** every Saturday, Assembly point at University, 10:30 a.m. Public Relations Dept. - Transportation - by public buses 2, 20, 21, 26. Free transportation on Monday and Wednesdays from hotels: 8:30 a.m. - Androm, Sharon, Accadia, Valdorf, 10 a.m. - Sheraton, Hilton, Ramat Aviv, Samuel, Astor, Dan, Park, Deborah, Adiv; Ami Shalom, Basel. For further details Tel. 42611. Public Relations Dept. Bar-Ilan University, daily for free transportation please call public relations. Tel. 787461.

Hilton - Tel Aviv: K. Stern's duty-free jewelry. International guarantee. Government-approved.

ORT Israel; for visits please contact: ORT Tel Aviv, Tel. 33676; ORT Te-Russell, Tel. 33676; ORT Haifa, Tel. 84027; ORT Netanya, Tel. 22822.

National Religious Women's Organization - Miral and Hospital Khamrah Women in Israel, 106 Ibn Gvirol, Tel Aviv. Call - Tel Aviv, 44151, 788942; Jerusalem, 20530, 85282.

• **Women's League for Israel, 37 King George, Tel Aviv, Conducts tours of the Home, please call: Tel Aviv - 248198; Jerusalem - 38840; Haifa - 6776; Netanya - 25174.**

Restaurant At The Top Belt America, 23 Gderot Shaul Hamelech, Tel. 25252. Business Lunches; private rooms. Open all week, including Saturday for lunch and supper. Parking. Free admission. Free admittance are invited to Sharon Lodge, Tel Aviv, English speaking regular meeting Wednesday, March 22, 6 p.m. Call Secretary, Tel. 25250.

• **HAIFA**

Exhibitions - 24 U.N.O. Ave. art gallery collection; open daily 10 a.m.-1 p.m., 4-7 p.m., except Friday. Sat. 9 a.m.-3 p.m.

Goldman Art Gallery, 83 Bd. Haanasi, exhibition of all paintings by Hanna Ben Dov, open daily: 10-1, 4-7, 8-10. Sat. 11-1, 4-8 p.m.

Nahmani Art Gallery, 90 Gderot Haanasi, Mt. Carmel, "Spring Exhibition" open daily, incl. Sat. 10:30-12:30, 6-8.

Hadassah Club, Youth Aliya office, 29 Rehov Hamelech, Tel. 42611, 6878.

Trachia Art Gallery, opp. Blue Hotel, opening of exhibition by Lior Rot of kibbutz Adit, Sat., March 15, 7:30 p.m. Open weekdays 8-1, 4-7, Fri. 8-2, Sat. 6-8 p.m.

• **BEHOVOT**

Wetness Institute of Science, conducted tours, Sun, Thurs, 11 a.m. and 2:30 p.m. Fri., 10:30 a.m. only; starting from the lobby of the Charles Clore International House.

• **SATURDAY**

Organ Music Party, Every Saturday at 11:50 a.m. in L.O.C.A.Y. Auditorium. Public Welcome.

Sharon Lodge, 8:30 p.m. at Hechal Shlomo, 9 p.m. at Rehov Hamelech.

An Evening of Israel Folklore come sing and dance along - at 9 p.m., at the L.O.C.A.Y., 12 Rehov Hamelech.

The Israel National Opera

1. Albany Road, Tel Aviv. Tel. 12334.

Saturday, March 18.

HAIFA

HECHAL SHILOMO

Department of Education

UNION OF RABBIS FROM WESTERN COUNTRIES cordially invites you to the

ONEG SHABBAT EVENING

(in English)

Dedicated to the Conference of the Hitachdut Olet Britaniah Tonight, Friday, March 10, 1972, at 8:30 p.m. at **HECHAL SHILOMO, Jerusalem**

Rabbi Dr. Jacob Vainstein "The Place of Shabbath in Judaism"

Mr. Lucien Harris "The Story of the Alpha From Britain"

Zemrot Shabbat conducted by **Cantor ARYE GOLDBERG**

ALL ARE WELCOME!

the israel museum, jerusalem

THIS WEEK AT THE MUSEUM

Monday, March 20, 1972
8:30 p.m.

MEMORIAL EVENING on the occasion of the 15th anniversary of the death of Mordechai Narkis, the late director of the Bezalel National Museum. Words of appreciation: Mr. Elisha Dobkin. Lecture: "New Discoveries in Ancient Jewish Art" Prof. Michael Avi-Yonah

Tuesday, March 21, 1972
6 and 8:30 p.m.

ART FILM CLUB "The Stranger" (Italy/France, 1968) Luchino Visconti's recreation of Camus' "The Outsider," with Marcello Mastroianni and Anna Karina (French dialogue; Hebrew subtitles) Please buy tickets in advance, Tuesdays; sale to members only

Tuesday, March 21, 1972
7:30 p.m.

GALLERY TALK (Heb.) "Finds from Jerusalem in the times of the Second Temple" Mrs. Yael Yisraeli

Tuesday, March 21, 1972
8 p.m.

EXHIBITION OPENING Marcel Duchamp - ready-mades, drawings, graphics. Sports Hall. Friends of the Israel Museum are cordially invited

Wednesday, March 22, 1972
8:30 p.m.

On the occasion of the exhibition Marcel Duchamp - ready-mades, drawings, graphics. **LECTURE** (English) on Marcel Duchamp and his work. Mr. Arturo Schwarz, Author of the Duchamp catalogue raisonné

YOUTH WING FILM CLUB "The Flying Eye" - a young detective against an international spy ring. Tickets: members ILI - Recommended for children aged 8-12

EXHIBITIONS

The Foershelmer Collection (Goldmann-Schwartz Hall) Jean Arp in Jerusalem (Goldmann-Schwartz Hall) New Acquisitions in Graphics (Cohen Hall) Artists' Portraits (Library Hall) - until March 26, 1972 Marcel Duchamp - ready-mades, drawings, graphics (Sports Hall) - from March 21, 1972 Puppets, Toys and Children's Work (Youth Wing) Athens - I's Golden Age (Youth Wing)

SPECIAL EXHIBIT Renoir - Portrait of Mme. Paullin, gift of Ogden Phillips

SPECIAL EXHIBIT at Rockefeller Silver treasure of the 8th century B.C.E.

Monday 2:30 p.m. (Rockefeller) - mixed classes in painting for Jewish and Arab girls aged 9-12. Registration at Youth Wing (Tel. 39281)

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American Folk songs

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TEL AVIV Only two performances. Etchah, Haasport, Yad Mihuha Saturday, April 1, 1972 7 and 8:45 p.m. New speakers of international quality have been installed. Tickets at Rokoko and all agencies. Main ticket office, and for group-tickets: Tel. 24772, 25265.

HAIFA Technion, Friday, March 31, 1972 At this performance only Jose Feliciano will appear. Tickets at the Students' Association

HE'ATID ART GALLERY

Alfred Yehuda Loewy (Ataroth)

DRAWINGS and SCULPTURES

March 15 - 30, 1972

Jerusalem, 2 Rehov Hahavatazeitel, Tel. 231281 of Zion Square

The Gallery is on the second floor and is open 9 a.m.-1 p.m. and 4-7 p.m.

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with: **JERRY EVANS ARNOLDO JULIO**

A Get-together over a cup of Coffee with Dancing. Tickets IL2.50

Invitation to an evening of **READINGS FROM YIDDISH LITERATURE** by **HERTS GROSSBAED** - internationally renowned interpreter of Yiddish prose, poetry and drama. **MONDAY, MARCH 20, 1972, 8:15 p.m.**

Van Leer Foundation, 24 Rehov Jabotinsky, Jerusalem. The programme includes selections from Molodovsky, Glatsstein, Manger, Perels, Zeilin, Steinhilber and Lutsky. Commentary by Joshua Fishman. Chairman: Gershon Wisser. Sponsored by the Yiddish Cultural Organisation in cooperation with the Van Leer Foundation.

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18 Rehov Machel Yisrael, Genis, Tel. 84842, Jerusalem.

Strictly kosher, Matza Shmura, and unsoaked Matza. Special seder for tourists. Reservations for all days of Passover. Number of places limited. Special arrangements for home-delivery of meals, especially to organized groups.

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Artistic Director: Gory Berlin

3 SPECIAL CONCERTS

Conductor: YOAVAL TALMI

Soloists: ANNA PASHLEY - Soprano ROSANNE CHEFFIELD - Mezzo Soprano with Women's choir from "RINAT" FERGOLESE

STABAT MATER

and works by: PURCELL, GLUCK, BACH, MENDELSSOHN

HAIFA "SHAVIT" Hall Mon. 20.3.72 at 8:30 p.m. Tickets at: "GARBOR" 129 Sderot Haunasi Voucher No. 51	TEL AVIV DEKEL Hall Thurs. 23.3.72 at 8:30 p.m. Tickets at: "UNION" 118 Rehov Disengoff Voucher No. 51	JERUSALEM Y.M.C.A. Hall Sat. Night 25.3.72 at 8:30 p.m. Tickets at: "CAHANA" 1 Rehov Herbert Samuel Voucher No. 51
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Mon.-Wed.: 10 a.m.-7 p.m.; Thurs.: 10 a.m.-10 p.m.; Fri.: 10 a.m.-8 p.m.

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SEE A PLAY IN HEBREW AND ALL YOU HAVE TO UNDERSTAND IS ENGLISH

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THE HABIMAH THEATRE

The Gypsies of Jaffa

only on **Sat., March 18, 8:30 • Tues., March 21, 8:30**

Tickets at hotels and the theatre box office. Telephone Rental desk in the foyer of the theatre on the evening of performance.

CHAMBER MUSIC SOCIETY

Saturday, March 18, 1972 at 8:30 p.m. sharp

THE ISRAEL TRIO

Daniel Heister - Piano; Monaschem Breuer - Violin; Zvi Harel - Cello

PROGRAMME:
Emanuel Trio in D major, Op. 3
Schubert; Trio in E flat major, Op. 100

A limited number of tickets at the box office on the evening of the concert.

<h3>Habimah OF JAFFA</h3> <p>Tel Aviv, Large Hall Sat., March 18, 8:30 Simultaneous English translation</p> <p>Tues., March 21, 8:30 Wed., March 22, 8:30 STEPEFNU</p> <p>Tel Aviv, Large Hall Sun., March 19, 8:30 Mon., March 20, 8:30 Tues., March 21, 8:30</p> <p>THE INDEPENDENCE NIGHT</p> <p>OF ISRAELI DRAMA</p> <p>Tel Aviv, Small Hall Sat., March 18, 7:30 and 9:30</p> <p>MONA</p> <p>Tel Aviv, Small Hall Tues., March 21, 8:30 Wed., March 22, 8:30 Thurs., March 23, 8:30</p> <p>RELATIVELY SPEAKING</p> <p>What happens in an Orphan?</p> <p>Sun., March 19, 8:30 Mon., March 20, 8:30</p>	<h3>The Cameri Theatre</h3> <p>Repertoire: THE MERCHANT OF VENICE</p> <p>William Shakespeare Tel Aviv, Sat., March 18, 8:30 Sun., March 19, 8:30 Mon., March 20, 8:30 Tues., March 21, 8:30 Wed., March 22, 8:30</p> <p>YOU CAN'T TAKE IT WITH YOU</p> <p>Comedy</p> <p>Jerusalem, Sat., March 18, 8:30 Sun., March 19, 8:30 Tel Aviv, Mon., March 20, 8:30 Tues., March 21, 8:30 Wed., March 22, 8:30</p> <p>THE ANDERSONVILLE TRIAL</p> <p>Last Ave weeks</p> <p>Haifa, Mon., March 19, 8:30 Tel Aviv, Tues., March 21, 8:30 Wed., March 22, 8:30</p> <p>THE IRON WANTS THE BRON</p> <p>Tel Aviv, Sun., March 19, 8:30 Mon., March 20, 8:30 Tues., March 21, 8:30</p>	<h3>Haifa Municipal Theatre</h3> <p>OUR TOWN</p> <p>by Thornton Wilder Direction: Nola Chilton Haifa, Sat., March 18, 9:00 Sun., March 19, 8:30 Mon., March 20, 8:30 Tues., March 21, 8:30 Wed., March 22, 8:30 Thurs., March 23, 8:30</p> <p>1968 Performance THE DAYS ARE COMING</p> <p>"An estimable performance"</p> <p>M. Kabanov</p> <p>The Jerusalem Post Aahdd, Haifa, March 17 Haifa, Tues., March 21</p> <p>SHORTLY</p> <p>Haifa by Hanser Levis Direction: Oded Kotler Oded Kotler, Tel. 64959</p>
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Saturday, March 18.
HAIFA

